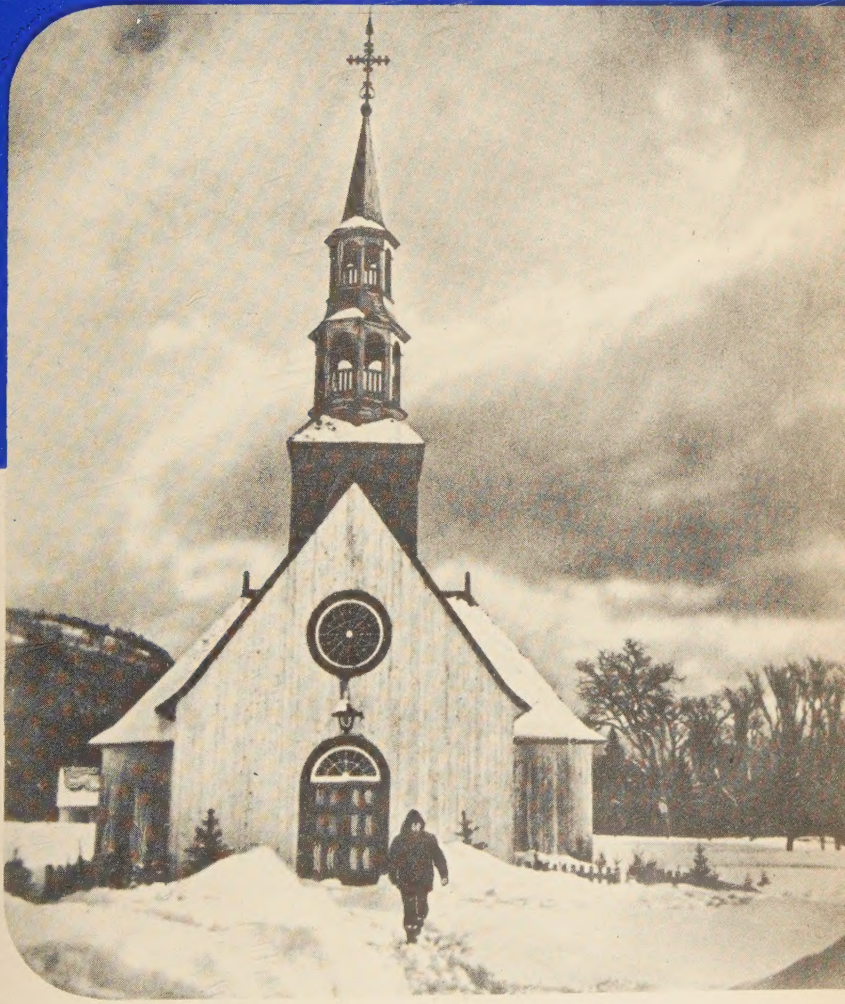
The LUTHERAN



PATHWAY TO CHURCH

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. No. 14

DECEMBER 31, 1952

CENTS

DETECTIVE SYSTEM

"HEY, BUD!" A TALL BLONDE officer placed a delaying hand on the khaki-clad arm of a young soldier as both men turned to leave the mess hall. "You're a Christian, aren't you?" he asked.

"Sure! But how did you know?"

"Oh, I've got my own private detective system that helps me locate other Christians. Every time I've been transferred I've tried it with success."

"Care to tell me about it?" the younger officer asked.

"Certainly," came the quick reply. "You see when I first got into the service, I thought I'd die with loneliness for the kind of young people I knew at home. Then one day I got an idea that changed things. Now, I watch the fellows when they sit down to eat. Before I bow my head to say Grace, I keep a sharp eye out for others who do the same. I've found that any fellow who isn't ashamed to bow his head and thank the Lord for his food is usually a pretty good Christian. That's how I found you."

—MARGARET ANDERSON

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THE CHURCH IN THE NEW

Tito versus Vatican

An angry roar resounded across the Adriatic this month. It was Marshall Tito's protest against Vatican efforts to block the progress of Yugoslavia in forming an alliance with western Europe and America.

Tito committed the unpardonable sin when he imprisoned a Roman Catholic archbishop, Aloysius Stepinac. The Vatican was not satisfied even when Tito released Stepinac from prison but refused to let him resume his leadership of the Yugoslav church. Unless Stepinac is completely vindicated and freed from all restrictions, the Vatican will be Tito's relentless enemy.

Judging by the fury of Tito's outburst and his drastic action in breaking relations with the Vatican, the Roman Catholic influence on Britain and other countries has been proving effective. Tito was to make a good will visit to London in early spring, and perhaps come to Washington too. He had been promised continued military and economic aid in building up defense forces against the Soviet Union.

In Britain it was reported this month that when Tito comes to London in March he will be asked to make peace with the Vatican. Britain's archbishop of Canterbury, Dr. Geoffrey Fisher, announced that good will toward Yugoslavia "can hardly be maintained" as long as the Yugoslav Christian traditions are "subjected to severe attack by government action."

Won't compromise

"I am not going to England to make concessions," said Tito. "There will be no discussion of our internal affairs."

Tito has accused the Vatican o ing a deal with the Italian gover to "spread reaction in the worl advance Italian "imperialistic aims. Vatican-Italian plan includes all c matia, with the Mediterranean as a of influence resembling the inter the ancient Roman Empire, Tito

Yugoslavia can get along with alliance with the western nations said. "Whoever wants Yugoslavia ally, whoever thinks well of her, Yugoslavia will be a good ally. W hesitates, hesitates at his own e . . . Yugoslavia does not want to b one's ally by force . . . We shall nc another inch. Here we are and h remain."

Part of the Tito anger was arou the Vatican decision to make Arch Stepinac a cardinal at the Jan. 1 sistory. The Holy See has announ intention of decorating with high orders a Yugoslav citizen who was demned by a large majority of the slav population for national treas moral and ritual responsibility for crimes," said Tito.

Protestants and schools

Protestants in Denver this month glancing sidewise at the U.S. Catholic bishops who had talked the nation's schools in their annual ment to the nation. The Catholi plied that public schools are likely godless and that parochial schools be respected as a bulwark again belief.

It is true that "our culture is in of becoming pagan," it was stated Letter to the Christian People of ica" made public at the National

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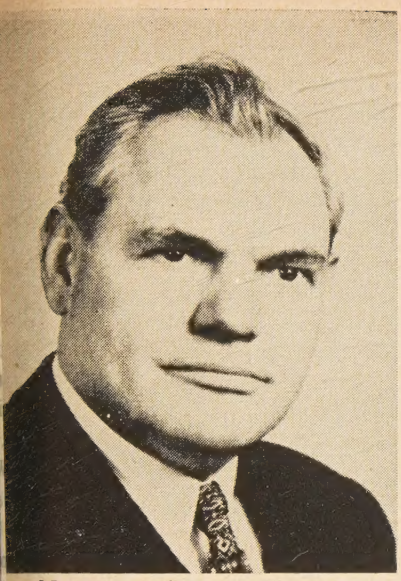


W NATIONAL COUNCIL PRESIDENT
Methodist bishop from Texas, Wil-
C. Martin, was elected this month
e Denver assembly of the National
ncil of Churches to a two-year term
ouncil president. His first concern,
id, is "that our pronouncements on
s that arise during the coming bi-
m be wise, timely, courageous, and
ve all—express the mind of Christ
day as nearly as we can interpret it"

Churches assembly. But "it is un-
o say that where religion is not
t in a public school, that school is
r or godless. The moral and cul-
atmosphere in a school, and the at-
, the viewpoints, and the character
e teachers, can be religious, and
a religious influence, without re-
being necessarily taught as a sub-

hout violating the separation of
and state, the NCC letter sug-
"a way must be found to make the
of American schools aware of the
e of faith upon which this nation
was established." Schools should make provision "for the inculcation of the principles of religion, whether within or outside the precincts of the school, but always within the regular schedule of a pupil's working day."

Dibelius says church isn't defeated

Ten more years of Communist pressure on the youth of East Germany might ruin the church. But so far the church has been growing stronger, not weaker, said Bishop Otto Dibelius. In a solemn, hour-long address at Luther Place Church in Washington the German leader outlined the present situation.

"Spiritual life in East Germany without doubt is much stronger now than in the West, which formerly had the better spiritual life." Church services are better attended than ever, he said.

Pastors have stayed with their people bravely. Doctors, teachers, other professional people escape into West Germany as soon as they locate jobs, he said. "Pastors feel in the bottom of their hearts a great desire to go to West Germany too." They would like to assure their children the education that is denied them in the East Zone and to experience freedom.

"But when we tell them to stay with their flocks, they do. Every day is a good confession of faith. Their life is full of hardship and tears.

"Nobody can help us. Nobody can take our responsibility for us," the bishop asserted, "although we are grateful for the help we have received from the United States."

Attack youth

"The Communists do not differ one bit" from their predecessors, the Nazis, Bishop Dibelius told the Washington audience. "The youth is the target for their propaganda.

"Young people are put in responsible

positions. It is not extraordinary that a 22-year-old becomes mayor of a town of 100,000. A boy of 18 is stationmaster at an important railroad depot. Such encouragement to youth naturally has strong propaganda value."

The Communist-sponsored Free German Youth organization is the rival of the church youth groups. Communist anger is poured out on the church youth work. "They have not dared to prohibit our youth work completely, as has been done in Russia, but the work is restricted to meetings in small parish rooms.

"Until now, however, the members of the church youth groups have succeeded in meeting in large numbers. There is joy and valor among these church youth. This is the test for them."

But Communist propaganda is "not entirely without effect." In 10 years the situation may be greatly different, although in the East Zone not more than 5 or 6 per cent of the people now believe the Communist propaganda. The main concern of all Germans is the unification of their country. Some believe Germany can be neutral in the cold war, like Sweden or Switzerland.

Church must fight

The entire population of East Germany is being told again and again that religion is superstition, that God does not exist, and whether Christ ever lived is doubtful, said Bishop Dibelius at Wittenberg College on Dec. 13. Materialism is the official creed to which all are forcibly expected to subscribe.

The Christian church can get along with many political systems, but it must oppose any government that tries to promote a materialistic philosophy of life, Bishop Dibelius said at Gettysburg Seminary on Dec. 15. The church cannot agree with the idea that a human being is only a worker for a totalitarian and if he opposes such an idea he be punished.

Germany is now the battlefiel those who hold the materialistic i life and those who hold the Ch view. "We Germans must fight this and no one can help us fight it. Ma give us strength and courage."

Gettysburg College conferred a tor's degree on the bishop—the fi said, which he had received from theran school. Bishop Dibelius lef York on Dec. 18 for the return Berlin.

Bishop may be barred

As Bishop Dibelius sailed hom after his American trip, reports Berlin indicated that Soviet o would not permit him to set foot in East Berlin or the Soviet Zone o many. The decision was believed t been made by East Germany's munist Politburo as another in the of measures designed to isolat church in the Soviet Zone from its ern connections.

As bishop of Berlin-Brandenbur Dibelius has been allowed to travel in East Germany. He has been re as a symbol of the unity of the G church, regardless of the partition country. The new restrictions wou him from the larger part of his d and from preaching in the Marien in East Berlin, the largest Pro church in the German capital.

Ban on Bible burning

A $500 fine or 90 days in jail the penalty for burning a Bible, th council decreed in Crestview, F An evangelist had announced he set fire to a copy of the Revised ard Version at a public meeting in view.

BISHOP SHERRILL, SECRETARY GOTWALD

uguration of Dr. Luther A. Gotwald as Foreign Mission Division executive secre-y of the National Council of Churches was conducted at the NCC Denver assembly Bishop Henry Sherrill. Dr. Gotwald had been ULC Foreign Mission executive

Since English bishops destroyed copies William Tyndale's translation in the h century there hadn't been so much le burning as in the United States this nth. Pioneer Bible burner was the r. Martin Luther Hux, who withdrew n the Southern Baptist Convention years ago in protest against its "mod-ism." In Rocky Mount, North Caro-, he contented himself with igniting one page of the RSV. Other min-rs in Rocky Mount called it "a de-able sacrilege."

he Rocky Mount Bible burning ms like a good idea to me," said Dr. llee Bordeaux at the Carl McIntire -RSV rally in Denver this month. ı kind of glad that the old boy down North Carolina did it," Dr. McIntire , although he stated he does not plan burning himself.

IcIntire's group, the American Coun-of Churches, will hold meetings throughout the country in January to attack the new translation. They will not sponsor Bible burnings, they announce, "although we appreciate the zeal of people who are taking this method of letting the public know how they feel about the new Revised Standard Version."

Court fight on synagogue site

Jews got permission to build a $2 million synagogue in Beachwood Village, a Cleveland suburb, only after a court decision. Village officials had claimed their police and fire departments could not cope with the traffic problem and fire risk resulting from construction of a large temple. In granting the permit, Judge Arthur H. Day said that issuance of permits to a golf range, nursery school and two other churches (Presbyterian and Roman Catholic) while denying the temple the right to build was discriminatory.

An Oakland County court denied a

property owners' injunction against construction of a Roman Catholic church and parochial school in Orchard Lake near Pontiac, Michigan. The village commission claimed that a zoning ordinance prohibits church construction in the area. Attorneys for the congregation asserted the zoning rules were amended after the property had been purchased.

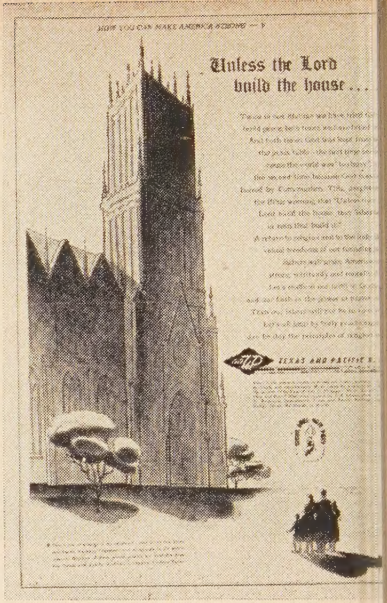
An Indianapolis zoning board reversed a previous decision recently and gave permission to a Roman Catholic congregation to build a church and school in a restricted east side neighborhood. A Jewish congregation has been battling for permission to build in an Indianapolis suburb, Meridian Hills, where zoning regulations ban church construction.

In Decatur, Indiana, Jehovah's Witnesses plan to build in a residential area where permission had been refused by a city zoning board. A circuit court ruled that the board decision was unconstitutional . . . The Florida Supreme Court reversed a lower court decision and upheld a zoning regulation barring a Baptist congregation from building in a suburb of Tampa.

Taxes and churches

Tax-exempt status of the Catholic Education Press of Washington, D. C., was upheld this month by the U.S. Supreme Court. The court refused to review a circuit court decision which rejected a District of Columbia tax assessor's claim that the press—the publishing agency of Catholic University—does not qualify for exemption.

In Pennsylvania the Superior Court upheld the right of the city of Philadelphia to levy school taxes on rent paid by commercial tenants of the Witherspoon Building, headquarters of the Board of Christian Education of the Presbyterian



FAITH RECOMMENDED
This was the Texas and Pacific

Church U.S.A. "Pennsylvania do exclude from taxation the comm activities of charitable institutions Judge Claude C. Reno. Rental of $100,000 a year is paid by 44 b companies which have space i church-owned building.

The United Lutheran Publ House which has its headquart Philadelphia pays city taxes on quarters it uses as salesrooms a manufacturing. It does not rent sp businesses.

Mormons are not entitled to t emption on farms owned by their in Idaho, the state tax commissi cided last month, although the far operated to aid the church's welfar gram and are "as much a part church as Sunday school." Most church-owned farms in the state been exempted by county tax boar many years.

ilroad advertises religion

There were 250,000 postcards and let-s commending the Texas and Pacific ilway in 1952 when the company ught advertising space for a "faith in d" message (*see photo*). Response to ad was so strong that T&PR will buy ce in 120 newspapers and magazines 1953 for similar messages.

President of the company, W. G. llmer, a Lutheran, said "we are im-ssed by the fact that nearly all the ers received indicated there was a ng need for a revival of simple, per-al trust. In other words—faith." Ads 953 will assert that the future of the ntry depends on "faith in God, our-es, our fellowmen, and freedom."

ects bishopric

Dr. Wilhelm Hahn, who at 43 would e become Germany's youngest Lu-an bishop, last week announced that would not accept the office of Bishop he Evangelical Church of Oldenburg. Heidelberg University theologian been elected last summer to succeed op Wilhelm Staehlin, who retired use of age.

rst inkling of Dr. Hahn's reluctance cept the post came when the conse-on ceremony, scheduled for Dec. 12, postponed at his own request. Re-d cause of the bishop-elect's action a difference of opinion over the po-l activities of Pastor Martin Nie-ller, president of the Evangelical ch in Hessen and Nassau and head e foreign office of the Evangelical ch in Germany. Although a fellow-ber of the EKID's "confessional" , Dr. Hahn was an opponent of oeller's policies.

announcing his rejection of the pric, Dr. Hahn said that it had not possible to "iron out tensions" within the Oldenburg Church leadership. Church officials said his action was without precedent in the German church.

Meetings in India

India became the focus of a dozen world-wide Christian groups this winter. Meetings in the Asian land were planned by the World Conference of Christian Youth, the World Council of Churches' Executive Committee and Central Committee, YMCA and YWCA, World Student Christian Federation and various other groups.

In late December 300 delegates from 55 countries met at Kottayam and heard the Rajpramukh of Travancore-Cochin address the opening session of the World Conference of Christian Youth. The ruler of the South Indian state credited Christian missionaries with helping his people gain high standards of education and culture. One-third of the state's 12 million citizens are Christians.

At a later session, the conference heard German pastor Martin Niemoeller declare that, like Christ, the "church must gain victory through love, even of her enemies."

"We cannot take a cross and use it as a weapon against our enemies," the head of the foreign office of the Evangelical Church in Germany said. "Christ did not die for His country or for a new world order—He died for men. The crucifixion of Christ was the last desperate act of self-defense by an inhuman world which would not part with its inhumanity."

Although Travancore has a strong Communist organization no public demonstrations were seen by delegates. The government made it clear that no incidents will be tolerated. Aim of the conference is to discuss Christian strategy for meeting the world's needs, with emphasis on Far Eastern problems.

World News Notes

Freedom from fear

Europeans are not enough worried about the danger of a Russian attack, Americans said this month. As the 14 nations of the North Atlantic Treaty Organization conferred in Paris, the British and French especially were inclined to be reluctant about spending billions for rearmament and about persuading Germans to join a defense plan.

"When the Russians were storming up and down the frontier of West Germany, and hammering us in Berlin, there was general agreement that something had to be done to rearm West Germany," said a U.S. official. "Now that the Russians have quieted down—although they have 100,000 men under arms in East Germany—no one is worried."

British and French remember the German armies of yesterday, and seem about as willing to take their chances with the Russians as with a revived German military machine. Americans have argued that unless a dozen German divisions are recruited and equipped there will be no chance of beating off a Russian offensive if it comes.

High price of immigration

Some of the world's homeless millions could start life anew in underpopulated countries if they could find money for moving expenses. But $35 million is the total pledged by all nations to support international migration in 1953. Even by stretching that to the limit it won't move more than 120,000 people.

Australia and South America have room for many who are now considered excess population in such countries as Italy, Greece, and the Netherlands. These people would soon be economic assets to the thinly populated lands where they might go. But funds are unava for the ocean transportation an making a beginning in a new hom

Dutch approve federation

In two Netherlands communitie month a test vote was taken on wh citizens would approve of their r surrendering some of its sovereign become part of a European feder

Although storm and slush ham the trip to the polling places, 7 cent of the voters in Delft cast thei lots. Ninety-three per cent of voters said they favor a United Sta Europe. In the town of Bolsward 8 cent of the voters came to the p places, registered 97 per cent app

"We now know that there will psychological resistance among the population to plans for a united Eu said Joseph M. A. Luns, an official Netherlands cabinet.

Test voting will be tried in Franc Germany. A constitution for a li federation of six European nation be ready next month.

Can corporations give to colleges

Test case was brought in the Jersey Superior Court this month c right of a corporation to make a c bution to a college. Colleges are paigning vigorously this month fo lions of dollars from business an dustry to help balance budgets. federal laws permit tax exemptio contributions of 5 per cent of a co tion's profit.

Stockholders question the right c A. P. Smith Company, hydraulic r facturers in East Orange, to give $ to Princeton University. The cas not be decided before March.

IS SEGREGATION CONSTITUTIONAL?

RACE RELATIONS in the United States ave reached the crossroads. In Decem- er, the Supreme Court heard five cases ıvolving racial segregation in the public :hools. The nine justices must make a ecision which may make 1953 a turn- ıg-point in American history.

In the past few years, the Court has eard a succession of cases involving the ghts of Negroes. It has ruled that equal ducational facilities must be provided or both races. If these are not available, legro students must be admitted to white :hools.

The Court must decide now whether gregation itself is contrary to the guar- ıtees of freedom and equality in the .S. constitution. If it rules that segre- ıtion is legally permissible, the status uo will be reaffirmed. If it decides gainst segregation, it will touch off the eatest social upheaval since the Emanci- ıtion Proclamation.

ıplications

The immediate issue boils down to a ssle between states' rights and human ghts. The states involved claim that ıblic education is a state function, and at each state should be able to make own decisions, taking into account gional and local customs. South Caro- a's constitution, for example, has a ovision that "no child of either race all ever be permitted to attend a school ovided for children of the other race."

Opponents of segregation contend that rights of the individual should tran- nd the rights of political subdivisions d that the U.S. constitution takes cedence over provisions in the state nstitutions. They argue that segrega- n in schools leaves an indelible mark inferiority on the personality of Negro children, and that the rights of human beings are more important than regional mores.

To many Americans, the whole problem seems like an internal matter, to be decided among ourselves without regard to what the rest of the world thinks. They forget that white people make up only one-fourth of the world's population and that the rest of the world is sharply aware of the race problem in the U.S. in relation to its world leadership.

Eyes and ears of the world

The cases before the U.S. Supreme Court made newspaper headlines in Asia and Africa. People of those teeming continents see little difference between segregation in America and "apartheid" (separation of races) in the other U.S.A. (Union of South Africa). If the Supreme Court rules that segregation is constitutional, the Communists will have a propaganda heyday and the reputation of American democracy in the Orient will take another nose dive.

If the Supreme Court outlaws segregation and some of the states close down their public education system, as has been threatened, our position will be almost as vulnerable. Such action would be compared to Premier Malan's efforts to bypass the decisions of the South African Supreme Court. Either way, our dilemma will be played out on a world stage.

For Americans, the issue should go deeper than whether segregation is constitutional. We should confront our consciences with the question whether it is consistent with the principles of democracy. For church members, there is the more searching question: Is segregation Christian? —ROBERT E. VAN DEUSEN

Freedom Isn't Enough

By JOHN FOSTER DULLES

People get bored with freedom unless they use it to fulfill ... given purposes. Americans must have something to live ...

THIS IS A TIME when our nation is called to play a fateful role in world affairs. Shall we play it badly or well? The answer depends upon whether we have a purpose, and what that purpose is.

If we have no purpose, if our course is one of drift—interspersed with rearguard actions—we shall squander the great heritage of promise that our forebears left us. If we have a righteous purpose, our future will match our glorious past.

The dominant American theme—both domestically and internationally—has been human freedom. Our nation was born as a revolt against despotism. That freedom caught the imagination of the world. Our conduct and example stimulated the spread of free institutions throughout much of the world.

TODAY, WHEN THE TIDE of despotism is high again, we instinctively try to meet it by again appealing to men's love of liberty and freedom. That is sound instinct, for human liberty is basic and timeless in a world of God's design.

But we need also to remember that what counted so powerfully during the last century was not merely the naked concept of political liberty, but our demonstration that liberty served a noble purpose. Our forebears, as free men, worked not merely for themselves but for others. They worked not merely for their day, but for the morrow. As missionaries, doctors, educators, scientists, engineers and merchants, Americans spread their ideas throughout the v...

The result of all this was that our ... became an area of spiritual, intelle... and material richness the like of v... the world had never seen, and the ... environment became one of friend... and good will. In those days it wa... citing to be an American. We ha... greatest of all joys, the joy of cre...

Today, when freedom is threaten... never before, we must remember ... aspect of our past. Freedom is a sa... ing and contagious concept only as ... dom is put to good use. Otherwi... life of freedom becomes a life of ... dom from which men seek relief at a... any price.

IN RECENT YEARS it has been ... Fascists, Nazis, and Communists ... have talked loudest about "mission" ... "destiny." This has been fraudulent ... for their real purposes have been ... tional, racial, class, or personal sup... acy, to be gained by cruel suppres... But these appeals, false as they are, ... lured many by their robust sound. ... cannot be countered by abstract ... courses about liberty.

During the last century we deve... a vocabulary of liberty, taking i... granted that those who had liberty v... put their lives to satisfying purposes. ... day, however, we see that even free ... can be unhappy. The need today ... rekindle faith in freedom, and to ... it contagious, by a fresh demonstr... of what to do with freedom.

Today there are some here at home, nd many more abroad, who assume that e best fruit our freedom can produce is ch mechanical wonders that our peo- e can loaf in material comfort and ysical security. That is not good ough for ourselves, and it is not good ough to attract others. When ennobling rpose goes out of freedom, it is easily splaced by false faiths such as com- nism which, while denying freedom, provide a sense of purpose.

OUR PRESENT LAPSES are due to the t that the demands made of us have n so largely in military, material, and ensive terms that the indispensable e of the spirit has been forgotten. The d is for a spiritual revival, so that our ple will demonstrate dramatically ir righteous purpose, a purpose which be universal in its appeal, peaceful its methods, and intense in its dedica- n.

VENTURE TO SUGGEST three areas of rt:

. *Strengthen the United Nations.* Let people intensify their determination perfect an organization for world e and justice. The United Nations not realized all our hopes. Some of disappointments arise because the al hopes were exaggerated. Other ppointments are due to causes that be corrected.

he United Nations has had successes. Assembly, as the "Town Meeting of World," exerts a real influence on nal conduct. Many have wondered Soviet Russia, at a time when it overwhelming military power in pe and Asia, did not use that power cts of open-armed aggression. I be- that world opinion, as marshalled he United Nations, was one impor- restraining influence. It is no longer

JOHN FOSTER DULLES

New U.S. secretary of state was for five years the chairman of the Federal Council of Churches Commission on a Just and Enduring Peace. This article is condensed from his address at the assembly of the National Council of Churches on Dec. 11.

expedient for any nation, no matter how strong, to disregard this association of the nations.

The United Nations is a beginning. It is inadequate and faulty, as all great beginnings are. There are few substitutes for learning by trial and error. The free people of this country should take the lead in making the United Nations into a more effective instrument for achieving international order and justice.

The churches, particularly in this country, performed a historic task in developing public sentiment for world organization and in influencing the character of that organization. The present task may be harder. The novelty has worn off. Confidence has been impaired. Difficulties have emerged which, at first, were overlooked. But we need not be discouraged. What has to be, can be.

2. *Promote Respect for Human Rights.* Let our people intensify their determination to respect human rights and fundamental freedoms. Our discriminations, at home and abroad, are not only a moral blot on our so-called Christian civilization, but they are a major international hazard.

Some believe that discriminations can be wiped out by a governmental act, such as a domestic law or an international treaty. But laws and treaties are seldom effective as attempts by one community to coerce another community. Laws and treaties should reflect the moral judgment of the community to which they apply.

CHRISTIAN PEOPLE should exert themselves to create local community sentiments that are free of racial and religious intolerance. Substantial advances have been made. But our Christian people have too long seemed half-hearted in their determination to end unchristian discrimination. They have too much tried to shift the responsibility to government. The responsibility is, first of all, a private one. If our religious people will arouse themselves to a dramatic effort to end racial and religious discriminations, then they will again be putting their freedom to an ennobling and satisfying purpose.

Throughout the world, there are myriad souls that suffer in humiliation and bitterness because of the white man's assumption of racial superiority. If freedom is to seem worthwhile, then our people, who profess to be the champions of liberty, must voluntarily practice human fellowship.

3. *Intensify Private Benevolence.* Let our people more bountifully dispense aid and comfort to those who are materially less fortunate. In this matter, as in others, we have come too much to feel that the task is only governmental.

I know that the Christian lead this country do not feel that way total quantity of food and clothin pensed by Christian agencies sin end of World War II approaches million pounds. What has been d lustrates the immense possibilities vate effort. The good to others, a good will of others, could be mul manifold if our people realized fully that government grants are n substitute for private charity.

FOREIGN PEOPLES are inclined suspicious of governmental grants ticularly when the grantor is the powerful nation in the world. Th sume that our government woul give away its taxpayers' money as a gesture of generosity. That reason why all the $40 billion th government has granted as postw has not won more good will. T cipients assume that our governme bargained to get something for wh gave.

It is different when individual private groups freely give of thei out of a sense of compassion, ularly if they express that compass intelligent and constructive ways dividuals need not feel that their c is unimportant because their res are modest. In most areas modest can serve great ends if they impl programs which result from clear compassionate hearts, and alert mi

Little of permanent value can be by money alone. Much can be don a little money if it supplements compassion and hardheaded intelli This combination accords with Am tradition which, in the past, won us good will and, as a by-product, security.

MANY MORE SUGGESTIONS could be ade. But if our free people will dra- atically show that freedom provides e qualities of spirit, of mind, and of tion needed to lead the way to world der, to observance of human rights, to actice of the Golden Rule, then free- m will again become the force that ts despotism to rout. Then a new era liberation will be ushered in.

Our people are not imbued with the hteous and dynamic faith which gives m a sense of mission and of purpose. e essential need is to recreate that.

When men who are free demonstrate t freedom produces the qualities which ve human problems, then the influence freedom cannot be contained. It is pervading.

No iron curtain of the despots, no nging policies of the fearful, can pre- t moral and spiritual forces from netrating into the minds and souls of se under the ruthless control of the viet Communist structure. They will vitably subject that structure to new ughts, new hopes, new purposes, new ndards which are bound to change mood of captives and to diminish the imperialist capabilities of the Soviet Communist dictators.

Those dictators keep their grasp on captive peoples partly by force, but also by providing a sense of momentous revolutionary movement. They claim to be leading to a new order of peace and social betterment. The very violence of their claim carries a conviction of sincerity and purpose which the free world lacks.

THE SITUATION WILL be totally different when our own conduct and example again brilliantly illumine the truth that men do not have to choose between freedom which is sterile and captivity which is purposeful; that freedom means not idleness, not self-indulgence, but self-dedication to ennobling and creative ends.

We are promised that all things can work together for good. But that promise is not made to all, but only to those who are called in accordance with God's purpose. There is no substitute for God's purpose in the hearts of men. It is the task of the churches to implant that purpose, as man's chief end, and to give it meaning in terms of man's relations to man.

To Combat Communism

THE REV. JAMES ROBINSON, Negro Presbyterian minister of The Church of the Master in Harlem, New York, has just returned from a six-months' trip round the world to combat communism among young people of all races. In the course of his journey, he spoke to 400,000 students in India. In that country he discovered more can be done to destroy communism through student channels than through politics.

"For instance," he says, "I found medical students over there living on 15 cents a day. Their morale was quite low, and they were interested in what communism had to offer. Then I talked with some groups who had been 'adopted' by organizations or groups of young people in America who were sending over needed supplies. The spread of Christianity among those 'adopted' students left no room for communistic propaganda."

—ERNESTINE S. DAUM

Christmas Day With the Cubs

By KATHERINE BENION

The Cub Scouts had an exciting adventure when brought Christmas cheer to some lonesome old

IT WAS AN IDEAL Christmas Day—clear and cool with a soft blanket of snow covering the ground. Gay decorations were almost everywhere. Children were playing with toys beneath the trees. The blessings of Christmas provided the perfect background for the afternoon activity planned by the Cubs in Den 2 of Trinity Lutheran Church in Milton, Pennsylvania.

Weeks earlier the various dens of the church's Cub pack had decided to do something for those less fortunate than they. The boys in Den 2 planned to take gifts to an old people's home. As the den mother and other leaders collected the boys and the gifts in several cars, they noticed a slight air of anticipation. But mostly the boys were occupied with telling each other what they had received and just how this game or that toy worked. One could scarcely wait until the other had finished so he might begin.

AT THE HOME, the boys became more quiet, taking their packages to the door. The matron in charge of the home, maintained by the county, was waiting for them.

"I have not told them anyone is coming to visit," she said. "They will be very happy."

Then she started upstairs and motioned for the boys and their leaders to follow.

As they entered the first room, the boys became silent as they saw a quaint old man with a friendly, appealing [illegible] Poorly dressed and wearing a ba[illegible] old hat, the man was unable to [illegible] intelligibly. The sobered expression[illegible] genuine warmth displayed by the [illegible] revealed that each perceived he [illegible] sorry figure.

Eagerly several boys offered him [illegible] ents—an orange, a few apples, [illegible] grapes, cookies and candy. The old [illegible] trembled with excitement as he sa[illegible] gifts and took the package they gave[illegible] working patiently at the ribbon un[illegible] had it untied. He did not look up i[illegible] diately, carefully laying each pa[illegible] socks beside the other. Then he [illegible] them up that the man across the [illegible] might see them.

A grateful expression spread ove[illegible] face and his blue eyes glistened a[illegible] kissed each pair of socks and sh[illegible] the happiness of an old man who u[illegible] few moments before felt he had [illegible] forgotten on Christmas Day. He s[illegible] each boy's hand to convey the grat[illegible] he felt and could not express in w[illegible]

THEN THE BOYS turned their atte[illegible] to the man who shared the room. [illegible] viously pleased as they wished [illegible] "Merry Christmas," he proudly poi[illegible] to a can of tobacco.

"I have four children," he told t[illegible] eagerly, as if he'd just been waitin[illegible] talk with someone. "My one son th[illegible] everything of his pop—he sent me [illegible] for Christmas." As the boys gave [illegible] handkerchiefs and food, he remar[illegible]

It is good to see little boys taught to do
or others. At your age there's a right
ood chance it'll stay with you."

The lady in the next room had heard
ie children and had been peeking
round the corner in order to observe
iem. As they approached, she hurried
) her chair, trying hard to be very non-
alant about it all, but the expectant
xcited lights in her eyes betrayed her.
"This lady can speak very little Eng-
sh," said the matron. But by the tone
her voice and her gestures, she showed
eep appreciation. From her bureau
awer she took a picture of her son,
cently discharged from army service
id another of her daughter and her four
ildren. She, too, was obviously de-
ghted at having an opportunity to tell
iout those things dear to her heart.

On to another lady in another room.
his lady is very kind," our guide ex-
ained. "Wherever she can give me a
lping hand, she does. I never ask even
small favor, but this lady is only really
ppy if she can do something for you."

As THE BOYS gave her a pair of stock-
gs, she commented, "Just what I need!"
) show her appreciation she reached for
ne soda crackers on her stand and
ve one to each of the boys. "I must
'e to you too, if it is only a little," she
ded.

Down the hall two men were walking
ng, one leading the other who partly
ped himself with a cane. "That man
ist be blind," whispered one of the
ys.

The lad's observation was quite cor-
t. "John always looks after him, leads
a around, helps him," the matron ex-
ined.

To the blind man and his friend, one
gave some handkerchiefs and a pair
socks. One of the boys was very quiet

THEY MADE OTHERS HAPPY
Boys of Den 2

and looked all around the room several times. Then he asked, "What other Christmas presents did you get?"

"THERE ARE NO OTHERS," the man replied, "but these gifts brought by such nice little boys make up for all the others there might have been." Then he asked the boy, "What did you get for Christmas?"

Eagerly each boy told the men what he had received. The men listened, as happy as if they were again reliving their childhood. One said, "This makes me remember myself when I came down Christmas morning and found a sled under the tree. I sure was a king in my own right for many a day after that and the next year when I got a big express wagon . . ."

As the group was about to leave, the blind man said to one of the parents, "Do come back, not only on Christmas. Even if I can't see you, just remember I can hear your voices and enjoy your visit any time of the year. Does more good than medicine."

Then his companion spoke up. "Mrs. Heddings is good to us, but it's hard to explain what a few visitors now and then mean to us, especially on days like this. If you'd have told me it could do this much for you, before I had spent some time in a home—I tell you I was like most folks, just wouldn't have believed it."

THE BOYS LEFT the house serious and yet filled with the happiness that comes from learning what it's like to help others. "If I'd just known those old people needed things so much and got so little, I'd have brought more," said one boy. "But I just didn't know." Others admitted the same thing was on their minds. Several said they would not wait until next year.

They haven't waited. On New Year's and Thanksgiving various members of the group went back. Together the boys returned on Easter. On return visits the matron told them of the blessing visits have been to these old folks. friendliness and consideration create that Christmas Day visit lasted to extent throughout the year. Often mention of it lifts one of the old out of a mood of depression.

We caught the real spirit of Chris early this year in our home as watched 10-year-old Harold, a me of the pack, planning for the gr visit with an anticipation far greater last year—with a genuine concer giving what these old folks will most and enjoy most.

One day he said, "I've never been pier than when I saw that little old shake all over with joy when he those three pairs of socks—and the man and his friend so glad to talk us. This year I can hardly wait t them. I've been saving up so I can them the very best—and as muc possible."

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WHEN WE DIVORCE ONE'S PROFESSION from his vocation, we begin to get into trouble. I remember that I was giving some addresses at a state university when a certain naval officer invited me to visit a great ordnance plant. I saw there the 12- and 14-inch guns, enough electrical aiming and firing gadgets to rearm every ship in the American Navy.

As I looked at those great death-dealing instruments, I said to him, "Captain, are you going to use these things some day?" He replied, "I don't think that is my business, Dr. Evans. That's up to you religionists." I said, "Wait a minute. You can't pass the responsibility to me that way! Building a kingdom of peace and righteousness is as much your task as it is mine."

You see, he was so busy with the profession of making guns that he forgot his vocation of building a kingdom of righteousness and peace. He had never thought out how his profession might make its contribution to that. He was so busy making a living that he had forgotten what he was living for.

—LOUIS H. EVANS in *The Kingdom Is Yours* (Revell)

They Knew Jesus Was Coming

y ALBERT P. STAUDERMAN

Thread of prophecy running through the Old Testament shows that God gave some people special insights

NOT MANY PEOPLE can claim with conction today that "God spoke to me ersonally" or "God told me this." God's Word comes to us through the pages of he Bible or through some inner call, such the call to the ministry. Messages no nger are given through a voice from a urning bush or from the mouth of a onkey, as they came to Moses and alaam.

The reason for this is made quite clear the New Testament, which explains at God who once spoke through the ouths of the prophets has in these latr days spoken to us through His Son, sus Christ. The words of Jesus are finitive and final. We don't accept iditions or special limited revelations, some of our contemporaries do.

FOUR GROUPS—two of them "Chrisn"—claim to have some special mesge from God delivered since the time of rist. The two non-Christian groups the Mohammedans, whose holy book, *e Koran,* consists of "new" revelation sed on a biblical background with us simply another of the old prophets; d the Bah'a'i faith, a recent splinter m Mohammedanism. The "Christian" elations, believed by their followers be divinely inspired, are the *Book of rmon* (basis of the Mormon faith) d Mrs. Eddy's *Science and Health,* ich outlines the beliefs of Christian entists.

The vast body of Christians accept Scriptures of the Old and New Testants as the revealed Word of God and scorn man-made additions. The things God revealed through Jesus Christ are final and complete. They provide us with all we need to know for our salvation.

In Old Testament days, however, God gave a few prophets an insight which enabled them to tell thousands of years in advance some of the details of things still to come. The prophecies relating to Jesus fall into this category.

It's dangerous in studying the Old Testament to try to read into every incident some Messianic meaning. People have sometimes twisted and warped passages in an attempt to prove almost anything and everything, from the date of the end of the world to the claim that the British are the 10 "lost" tribes of Israel, even though there's no evidence that the 10 tribes were ever "lost"! Christian students of the Bible must beware of this hazard. God's message is always plain and pointed. He does not deal in trivialities nor becloud His will in strange and occult messages. In studying His Word it's misleading to start from a fact and then try to find some old passage which can be twisted around in such a way as to point toward it.

WIDELY USED in Bible study today is the Schofield Reference Bible, for instance. Dr. Schofield has annotated it in a way to try to "prove" his favorite beliefs about the Second Coming of Christ. Prophecies or statements which clearly dealt with conditions of the day in Jerusalem or Babylon have been made to

apply to current or future situations. Followers of this method have more recently claimed to find in the Old Testament references to Hitler and to Soviet Russia. Obviously this is either poor scholarship or outright deceit.

Yet our Christian belief is based at least partly upon the fact that God revealed the coming of His Son and His plan of salvation to believing people long before the actual events took place. He did this to encourage them in faith and to prepare the way for the coming of the Saviour.

The first such prophecy is found in the early pages of Genesis, where Eve is given a promise that the seed of a woman (that is, a human being) will bruise the head of the serpent. To Eve this statement doubtless meant little or nothing. To us it is an assurance that God's plans are eternal and that as soon as evil had begun its destructive work in men's souls, God was ready to meet and overcome it.

OF STARTLING CLARITY are the prophecies relating to the birth of Jesus. At Christmas time it will pay us to review them briefly.

We find carefully delineated by ancient writers that Jesus will be 1) born of a virgin, 2) in Bethlehem of Judea, 3) with a star to herald His coming, 4) with strange kings from the East offering Him gifts, 5) that He will be divine, 6) a descendant of King David, 7) and that He will be a king, but not the usual type of earthly monarch.

There are many other prophecies which may refer to the birth of Jesus, but this listing should be enough to show that prophecy and its fulfillment are not merely a matter of chance. There is a definite plan which is carried out in God's good time.

It's quite proper to ask why, if the

ISAIAH

From Michelangelo's fresco in the S Chapel in the Vatican at Rome

birth of Jesus was so completely for more people weren't eagerly waiti pay homage to Him at once. Th swer is more complicated than the tion. For one thing, Bible study w more difficult in those days than now. Few people had access to th tire text of what we now call the Testament. Priests and rabbis scribes, whose business it was to the Scriptures, had their own concep of what God planned for Israel an justed their viewpoint according to prejudices.

Another reason is that the people so preoccupied with their temporal bles under harsh Roman rule that had forgotten about any promised for their nation. Jesus once quoted

iah the enlightening statement that
ie peoples' heart has grown dull, and
ir ears are heavy of hearing, and
ir eyes they have closed" (MATTHEW
:15).

Although many people had forgotten
but the prophecies of His coming, a
thful remnant was waiting. Loyal
ls like old Anna in the temple at
usalem gave thanks to God when they
rd of Jesus' birth. Anna "spoke of
n to all who were looking for the re-
mption of Jerusalem" (LUKE 2:38).

THE MOST USEFUL testimony to the
th of these ancient prophecies is given
Jesus himself. After reading some
ements of Isaiah He told a congrega-
n in the synagogue at Nazareth "To-
this scripture has been fulfilled in
r hearing."

At another time he said to a group of
s, "You search the scriptures, be-
cause you think that in them you have eternal life, and it is they that bear witness to me; yet you refuse to come to me that you may have life" (JOHN 5:39, 40). "Everything written about me in the law of Moses and the prophets and the psalms must be fulfilled," said Jesus to the disciples at Jerusalem after His resurrection.

The number of Biblical references could be multiplied without adding to the weight of facts. God prepared the way for Jesus by enlightening men in ancient times about His plans. In each case only some small and partial fact was revealed, like a faint glimmering of light before the dawn. But sincere investigation shows that a marvelous pattern of prophecy was developed over the years, so no one could mistake the true Messiah when He came. We can be sure that Jesus was the God-man who came to be a Light in a dark and blinded world.

ke Christmas in July

WILLIAM F. HERRMANN

Aged ULCA pastors in Germany told Pension Board representative of their deep gratitude for gift parcels they had received

EARS AGO THROUGHOUT America
e were ULCA pastors who had orig-
ly come from Europe—Germany,
nd or Austria. Many served small
ions or independent congregations.
/hen they were compelled to lay
n their tools and seek rest of health
etirement, they were faced with the
tion of what to do. The small pen-
coming to them from the church
inadequate. Even after the ULCA
organized, the pension for a retired
or and wife amounted only to $25 a
th.

Since they had no savings and no other financial resources, many of these men were compelled to go back to their old country. There relatives might share with them a small room or two. The little pension they would receive from the church, multiplied four or five times over there because of lower prices, would just about keep them from starving. So they went back—some to Poland, others to Hungary, most to Germany.

REGULARLY OUR CHURCH sent them their allotment. They were grateful for

anything they received. Then came 1939 and the end of all financial help from this side of the ocean.

Those were trying days for them. Relatives and government gave them some aid until the war came to an end. Then came a period of starvation, hunger and want. Letters and pictures came in those days from some of the retired pastors over there, showing that they had lost half their weight and were ready to collapse.

THEN IT WAS THAT the Board of Pensions sent not only cheery messages, but at once started forwarding CARE parcels to all we could reach, month after month. The joy these food packages brought to them was expressed over and over again in letters of gratitude now in the files of the board, which had not forgotten its old pensioners over there.

This past summer, when I went abroad to visit and attend the Hannover convention, the Board of Pensions asked if it were possible for me to visit all our pension family while I was over there. There was only one answer: "Yes, gladly!" Notices of the proposed visit were mailed to all of them. They eagerly awaited the coming of the representative of the board. All those within reach were visited, but the one behind the Iron Curtain could not be included. All were grateful for the remembrances from the church they had served, as a few typical examples will show.

FAR NORTH, near the border of Denmark, in an out-of-the-way village, lives one of our pastors' widows. There are no facilities for reaching the place, not even public transportation. You simply walk unless you are picked up by some farmer who chances to go your way.

Here she lived with three children,

Dr. Herrmann, pastor of Immanuel ... Philadelphia, and a member of the Bo... Pensions, visited the ULCA's German p... ers during a trip to Europe last summer ... are seven, but one lives in East Germany ... restrictions by Russian Zone authorities ... it unwise for Dr. Herrmann to visit.

until the two older ones could ret... the United States where they hac... born. As I arrived, they showed ... joy that the church had not for... them. They were especially gratef... the CARE parcels. When telling ... them, they brought the latest one i... carefully unwrapped each item.

"You must see what they contai... how much all this has meant to us," ... said. "Tell your board how happ... are to belong to such a church ... there."

NEXT I STOPPED at the humble ... of an old professor. Years ago h... taught many of our ULCA pa... When the seminaries were closed ... faithful workers were voted a smal... sion from the ULCA as a token o... preciation for all they had give... directly to our church. I found my ... eagerly awaited. The table was ... flowers were folded carefully into ... linen napkins, and all kinds of ... tarts and coffee were ready for the ... come guest from America.

The old gentleman, well over 80, ... gan reporting with tears of joy his th... for the help given him over all the y... "The finest help was the CARE pa... We did not yet open the last one ... came."

So the parcel was brought in and ... wrapped. They praised and adm... everything—such good coffee, such ... meat, flour, sugar, margarine and ... forth.

"You know, sir," the old professor
d, "each time one of these parcels
s come, it was just like Christmas for
, with love radiating to us from every
m. Our hearts are filled with gratitude
r you all. Our prayers shall not end
d our hope is that you'll not forget us."

THE LAST VISIT made was in the south-
n part of Germany below Frankfurt-
n-Main. In a remote village lives the
iest of our retired pastors with his
ole family, sharing the home with
atives and always hoping they could
me back again to the United States.
nen we called, only the aged mother
s at home, cared for by her daughter.
e pastor was in a hospital.

Feeble in body but alert in mind, the
l lady told me how they had been near
rvation after the war, close to death
m hunger and want, when the first
ARE parcels came to them. It seemed
e a revelation of the grace of God in
se troubled days.

Her concern was about the future.
uld they continue to receive the par-
s? We sat down to figure it out. On
ir small pension most of the items
re far too costly to buy in Germany.
ne could not be gotten at all. The
cels from the Board of Pensions had
ly been lifesavers to them.

WITH DEEP CONCERN we listened and
rned what such gifts can mean for
ople far away from us, when we have
rything plentiful and they have so
e. They were men and women who
l served their church faithfully until
or illness had overtaken them and
npelled them to go back to Germany.
as thankful that we had not forgotten
m and promised in the name of our
rch that we would stand by them in
future.

There was another part to this visit, made to the aged pastor who could not be at home but had for weeks been laid up in the city hospital, cared for by deaconesses. As I entered his room he grasped my hand. Emotion choked his voice for a long time. When finally he could speak, he expressed thanks and praise for the help which had sustained him all through these years—his small pension and the CARE parcels. I was deeply touched at such gratitude for the little things we were able to give him—a few dollars a month and a parcel of food!

"But," he added, "what makes me most happy is that you have come to visit an old, almost-forgotten brother—that your board has sent you in person to me and my family. To me it is as if it were Christmas today. It was Christmas every time a parcel arrived, even in the middle of summer. When you get back home, please thank the United Lutheran Church for all their love to us."

THE VISITS are made and the report has been given to the board. Our board is not composed of stony-faced financiers whose only concern is to invest the church's money entrusted to them. It is a true agency of the church, trying to ease the load of worry and care for all those in our pension family regardless of where they live.

During the Advent season the Board of Pensions makes an annual appeal for funds to help these aged, infirm and needy members of our family. Some of the most urgent help is above and beyond the small pensions which can be given from the regular trust funds. The gifts that are made to them through the board are a real sharing of Christian love. It makes Christmas come for many of them, even in the middle of July!

SHE WANTED A WINDOW

By JAMES A. RYBERG

Living in a drab bunker somewhere in Germany, the refugee mother kept thinking about the lovely fields of her homeland

HANS SCHMIDT was worried about his wife, Emmi. Lately, she had become increasingly morose and dejected. She sat with him in their single room "home" talking strangely about their former home in East Europe.

Emmi spoke increasingly often about the frame farmhouse where she used to sit in the kitchen, looking out the window to see acres and acres of waving golden grain. Their Bessarabian farm in prewar Rumania had been located in the greatest wheat-raising region of the Soviet Union.

They had just begun to plant their crop of winter wheat in the fall of 1945 when the dreadful news came. The order decreed that all persons of German ancestry living in the area were to be immediately "repatriated" to their mother country.

The Schmidts were shocked by the decree from Moscow. For three generations their families had been farmers near Kishinev, the Bessarabian capital.

The black day—Nov. 20, 1945—came, and the Schmidts, together with 110,000 other ethnic Germans living in Rumania, were loaded into trucks and freight cars, destined for shipment "back" to Germany.

THREE MONTHS LATER, after being moved from refugee camp to refugee camp, the Schmidts and their three children found shelter in the West G... city of Braunschweig in Lower Sa... Those first weeks had been chaoti... cause six and a half million other l... less ethnic Germans like themselve... all been forced into the same sitt... at the same time—uprooted from h... in East Europe and ejected into a... battered West German state already... on housing. It seemed everyone... looking for shelter and some kind o...

Today they looked around the ... which had been their "home" since ... 1946—a tiny cubicle in a forme... raid shelter, shared with 260 other h... less individuals. "Oker Bunker" ... dismal-looking windowless stru... buried two-thirds underground, ... three-feet-thick walls of solid con...

Until recently, the family had ... to a hope that sooner or later fa... Hans Schmidt would find employ... again, and they would be able to ... life anew. But in a city with 90,00... employed, he could find only a few ... part-time jobs like clearing bomb-ru... and shoveling snow.

THE LAST FOUR CHILDREN had ... born in the same single cubicle of a ... in the bunker, a cell-like chambe... feet high, about 12 feet square. ... beds jammed one against another, ... nine Schmidts somehow continued ... exist on weekly relief checks avera... $4.50, allowing Frau Emmi to plan m... and clothe her family at a rate of 50 c... per family member per week.

Mr. Ryberg is a staff writer for the National Lutheran Council.

Nothing was ever left over to buy
othing for their growing children, and
au Schmidt's heartfelt expression of
atitude was a "Gott sei Dank!" each
ne the local Hilfswerk Protestant pas-
r called on them, bringing gifts of used
othing sent by American church people
rough Lutheran World Action or sim-
r agencies.

Frau Schmidt had been able to strug-
valiantly on with their day-to-day
istence until one day she learned two
her small children had tuberculosis.
least a fourth of the people living
th them in the bunker were on record
having TB cases in their families.
Without windows and with only a two-
h hole in each room for ventilation,
inmates breathed stale air 24 hours
lay.

SEVERAL TIMES the city had con-
nned their bunker home as "unhealth-
" for habitation, ordering the people
move out. But each time, with no
ce else to go, everyone had moved
back the following day.

Frau Schmidt began to crack. One evening, thinking aloud to her husband after the children had gone to sleep, she said bitterly, "I know what our life is like—it's like living in a tomb." She talked on, more and more about the view from their farm kitchen window back in Bessarabia, and the beautiful waving grain.

SUDDENLY HER HUSBAND had an idea. Descending a narrow stairway to the lowest level of the bunker, Hans sought out a friend who had once been an artist in Czechoslovakia. Explaining his wife's serious condition and his heartfelt concern, he asked a favor.

The next day, following Hans' suggestion, wife Emmi took the children "for a long walk in the fresh air." Meanwhile, Hans and the artist busied themselves in the tiny cell-like Schmidt apartment.

With Hans describing their former view from the Bessarabian kitchen window, the artist skillfully painted on the wall of their bunker home a large window, through which one could "see" fields of golden grain glinting in the sunlight. When it was finished, Hans looked at it and nodded approval.

The Schmidts are still living there. But Frau Emmi has a different outlook on their dreary, monotonous life. She has a window again.

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IN THE CHURCHES of the western world the question is not whether you are for or against Communism. The question is whether your "No" to Communism is pronounced almost wholly on a political basis, or whether it is pranounced at a spiritual level.

The deepest "No"—and the most effective resistance to Communism—is that pronounced on a spiritual level. —DR. W. A. VISSER T'HOOFT

The Children Said "Thank You" in Norw

By E. C. DOLBEER

An American visitor learned the reason for their polite

THE CHILDREN WERE so polite in Norway. It impressed the American teacher who was traveling through the country. They were ready always to answer questions, give directions and to say "Thank you." She wondered how to explain it.

Toward the end of her tour she found herself in a northern village, with a day or more to wait before the arrival of the coastal steamer which was to take her back to Oslo. She spent the time wandering about the town. She distributed some candy rolls to children she met and always received the hearty "Thank you" which so impressed her.

She also made the acquaintance of some of the women of the village. One of them urgently invited her to come to her home for afternoon tea. The home was beyond the village, around the corner of the mountain, but she was assured that there'd be no trouble finding it since it was the only house along the road.

GRATEFUL FOR THE CHANCE to glimpse home life of this remote part of Norway, she accepted. But as she neared the house, some doubts arose. It was so modest, unpainted and weatherbeaten that she wondered for a moment if it was safe to go in. But as she came to the entrance she saw the heavy oak door, beautifully carved. It was promptly opened by the hostess with cordial words of greeting. Entering, her doubts and fears were soon dispelled. The carpet was deep and rich, but obviously hand made. The furniture was hand carved, and she was seated in the chair which was evidently the honored place for itors to the house.

The visitor admired the other beau carvings about the room, the picture draperies and other articles which vealed the home-loving qualities of family.

After they had chatted over the licious refreshments, the hostess "Now you must see our family alta

The visitor was taken to a recess w stood a beautifully carved table, w rested an open Bible. As she admir the lady of the house continued, always like to have our guests com our family altar."

PLACING A BEAUTIFUL kneeling p before the table, she asked her gue kneel. When the visitor hesitated, urged her to do so, saying that the fa worshiped there morning and eve and that it made them feel a fellow with any who came to their home they did it also. When the visitor k the hostess placed a hand upon her and prayed that she might have a journey and that the peace of God w ever be hers.

"This is the center of our home," hostess explained. "Here we com give thanks for our special blessings. our children and grandchildren taught to pray and especially to thanks for their home, their parents all good things that come to them."

As she left the house, the vi thought she understood why the dren in Norway said "Thank you!"

HAPPY DAYS

"I'M SO TIRED I could drop," breathed aire Mawson, sinking into the depths Dan's big chair. "Take my advice and ver, never, never move into a new use at Christmas!"

"You do look done up! How about a p of coffee?" I asked.

"I'd love it, if you're sure you don't nd." That's one of the things that de me feel at home with our new ighbor the first time I met her. She s what she means and expects the ne of others.

"I wouldn't have suggested it if I nded," I called back over my shoulder. ut see that you stay right there in the ng room. Visitors get into this kitchen ay over my dead body."

'Don't worry. I couldn't walk that ." Then, as I was putting the pot on perk, I heard, "Hello, Karen.. You ping mother this afternoon? Every- g was so quiet when I came in I ught you must all be out playing in snow."

We were out sledding this morning mother said one complete change of hing a day was enoughfl"

HAD SAID IT, but on Karen's lips the ds sounded hopelessly dreary. But r all, there is a limit to what one pair hands can do. And their snowsuits ly were too damp to wear out in the ! again.

Susie and Pete taking a nap?"

They did. They're awake now and g a surprise for mother." Karen giggled and I shuddered. Their surprises are not always as funny as they might be.

My tray of coffee cups and Christmas cookies might not have rated the cover of one of the home-making magazines, but I thought it looked very pretty. I even took a spray of holly from the dining-room to add a holiday touch.

"Oh, now you've gone to a lot of trouble!" My guest's protests were their own tribute to my artistry and I swelled with happy pride.

WHILE WE WENT through the ritual of settling ourselves for a pleasant chat over the steaming cups, I kept listening for sounds from upstairs. I could hear a few muffled chirps of laughter. Under them I thought I detected the sound of running water. "Karen," I begged, "run up and make sure those monkeys aren't getting into any real mischief, will you, honey?"

"Oh, they're all right. I know what they are doing." She said it with such an air of authority, I took her word for it.

"These are the happy days," Claire Mawson sighed. "When the children are this age you have a little time for just the family to be together. By the time they are 13 and 15 like Marilyn and Chuck, they're either gone all the time or have the house full of boys and girls. Unless you make a point of their clearing the schedule to help you. I did that this morning and we got a surprising amount of work done. Then this afternoon I let them go out with their friends. Like a

silly, I kept on working alone. That's why I'm so dead on my feet. There's so much—"

SHE BROKE OFF, and I followed her gaze. Pete, clad in his new red pajamas, soap suds dripping from his chin, was creeping down the stairs.

"Merry Christmas," he shouted in a piping imitation of the Santas he had heard in the department stores, "have you all been good children?"

Karen doubled up in glee. I couldn't help laughing myself, though I really was a bit dismayed as the suds sent trickles of water down his neck. The red of those pajamas was supposed to be colorfast. Just the same—!

Then, horror of horrors! Behind him came Susie, also shedding white foam from chin and cheeks. Around her was draped a garment which it took me a moment to recognize—my new red nylon blouse!

I like to think that even if there had been no stranger to witness the family crisis, I'd have taken time to weigh my words. However, I'm not sure my temper might not have betrayed me.

As it was, Karen exploded for me. "Susie!" she screamed, "that's mother's blouse! Her very new blouse she got for Christmas. You had no business to touch it. Pete's pajamas are his own, but MOTHER'S BLOUSE—" Either words failed her or she ran out of breath.

OUR VISITOR was coughing behind a discreet hand and I couldn't help smiling in spite of my wrath. Susie did look so caught between emotions, the glee and anticipation fading to fright.

Then like a flash—"Mommy!" she screamed and hurled herself straight at me, suds and all. Flinging her arms around me, she buried her face in my lap. Tears and soapy water mingle my skirt. I had only a flash to be gra that I hadn't had time to change my cotton house dress."

"If these are the 'happy days,' quoted, "preserve me from the unh ones. Excuse us a minute, will you patted Susie comfortingly, leading toward the stairs. A silent, distu Peter followed in our wake—and can take that literally.

Upstairs I soothed and scolded washed and dried the guilty pair, rece their assurances that they would n take my things any more without ask They had really made such an effo be amusing that the sharpness soon out of my scolding, and I cheered t up by explaining that I understood didn't really mean to be naughty.

After I had cleaned them up and ri out my blouse, it took a few minut regain my own poise and change dress. I quickly brushed my hair repowdered my nose before starting d stairs again.

WHEN WE FINALLY returned to living-room, Claire was showing K a crochet stitch. "Always carry it me," she explained. "I hate the fee my hands just lying in my lap."

"I wonder what it feels like!" I grin

"Laugh all you please," she gravely, "these are happy days if you time to enjoy them. Right now you be a mite ruffled up about your blo but it ought to dry all right, being of these new wonder fabrics. And bet this afternoon's lark will go dow your family history."

"Could be.—Yes, of course, these happy days. It's just that—Just that w your children are this age you have pray the Lord every day for a str back and a sense of humor."

Personal Problem Clinic

Teen-ager and church

QUESTION: How can I inspire a 15-year-old boy to attend church and Sunday school? He doesn't like crowds, especially new situations with unknown people. He declares he doesn't get anything out of going to church. His family is not Lutheran so he receives no encouragement at home toward going to a Lutheran church or Sunday school. He does not read well, does poor school work in general, and so he is afraid of Sunday school and catechetical class. Private devotions with him have not changed his attitude. He spent a week in leadership camp the past summer and says he got enough religion to last him a long time. I have tried to have him go to other activities of the church, but the fact that most of his friends are Catholics is a hindrance. He realizes that he is a sinner—sometimes over-stresses it—but has not caught the love of Christ. Shall I stress the love of God in dealing with him or explain that a sin it is not to attend church and Sunday school?

REPLY: Attraction by an interesting, worthwhile Sunday school program for seniors will prove far more powerful in winning and holding boys and girls of this age than any amount of coercion and pushing. It appears that you have been pressing this boy too strongly and persistently, and from too much of a middle-aged point of view—perhaps even tactlessly. He is probably annoyed by excessive attention. There is a tendency for people to turn negative in attitude and action when thus irritated.

Several conditions, if they can be brought about, will help mightily in dealing with such cases:

Let the Sunday school (and congregation) revise their program for this age and make it into an attractive, interesting, trying, worthwhile, practical plan. Above all, have the right sort of person as leader or teacher—one who is friendly, understands the teen-age outlook and problems, invites the students to his home, visits their homes, helps them plan outside "doings," keeps all confidences sacred, uses a variety of the best teaching methods, and is ever ready to help the young people when needed.

Other young people should be encouraged to "make friends" with this boy, help him to make new acquaintances, and assist him to find satisfaction in the Lutheran group. Since he may not expect parental help a few other adults could offer him encouragement.

It must be remembered that human nature is largely unpredictable, and that various other influences playing upon young life may counteract our best efforts.

Slight?

QUESTION: Recently I was approached by the chairman of a committee in our local improvement club and asked whether I would be interested in serving as secretary. I answered yes. I was unable to attend the next two meetings and did not know what happened. I assumed that I had been appointed and had in mind going to assume my duties. But it occurred to me that I had better call up and make sure. I found that the matter had been postponed, but no one had taken the trouble to inform me. Wouldn't I be justified in dropping out of the club?

REPLY: You assumed too much—too soon. The chairman had no authority to offer you the position. He was only sounding you out as to your receptivity, as is frequently done. The chairman could only suggest your name. The group was within its rights in delaying action.

This is too small a matter on which to spend any amount of emotion. When such things happen they cannot be forgotten too promptly. Any argument or defense of one's "dignity" only leads to more misunderstanding. By ignoring such items one proves his maturity and stature.

—EARL S. RUDISILL

WE BEGIN AGAIN

Christian life is a daily suicide and daily rebirth, as our hu nature is destroyed and the divine nature strengthe

In a couple of days there is going to be a lot of celebration about the coming of a new year. Some of it will be worse than senseless.

It is difficult to see what relevance this has to "the Bible in daily living." Admittedly, not much. But there is this which they do have in common: The point of the celebrations will be not the dying of the old year but the coming of the new. And that is precisely what all the excitement is about in the Christian faith, too, and the essence of the matter we have been trying to stress in our Bible studies this year.

The focal point of the whole experience is the beginning and the growth of a new man or a new woman. It has been all about a life lived on an entirely different level from our old lives, a new plane of experience.

Perhaps you will remember some of the characteristics of this new kind of man, as we discovered them together in the Bible. He has turned away from fears and anxieties, to a peace of mind and a contentment that are based on his hope in Christ, a confident trust in the living God. He has turned his back on temper tantrums, gossip, backbiting, jealousy, lying, revenge, pettiness; they were all part of the old life.

In their place is genuine love for one's neighbor, a willingness to let the other fellow have the credit, a hesitation to pass judgment, a generous and sympathetic understanding. These new tributes are expressed both in pers and in social living; for the new ma willing to take his share of the loa trying to shape our social and econ and political life a little more closel line with the mind of God.

A lot of people think that this man can be created by sheer determ tion of the will. Something like a Year's resolution—you grit your t and square your shoulders and "From here on in, I'm going to be a person."

According to the Bible, it doesn't like that. There will be plenty of t when you will need to grit your teeth square your shoulders, but that isn't brings to birth the new man or the woman.

According to Paul, it is more like t Both this "old man" who lives cont to God, and the "new man," about w life we have been studying, have to cupy the same body and the same sonality. That means that in order fo new person to come to birth, the man" has to be killed off.

Of course this is rather a picture way of saying it, but something like is what happens when we are bapti Paul puts it this way: "We were and buried with him in baptism, so just as he was raised from the dea that splendid revelation of the Fat power, so we too might rise to life plane altogether."

BIBLE READINGS THIS WEEK: ROMANS 6:3-5; ROMANS 7:18-25; JAMES 4:8-10; EPHESIANS 4:17-24; REVELATION 21:5.

IT WOULD BE REASONABLE to think hat if that "old man" was really killed a baptism, we would have no more trou-le with him, and all baptized persons ould be perfect, or at least nearly so. ut probably the reason we make that ror is that we forget that this is really st a picture, or an image, of what hap-ns to us in baptism. Paul discovered at there was still within him two fac-ns that were warring powerfully and infully against each other. So violent as that struggle that Paul referred to it a "body of death."

It is that condition which Luther ked about when he said that we have enact this suicide scene every day of r lives. Every day we have to kill this d Adam," as Luther called him.

It isn't a pleasant business, this act of icide" every day. Some people say: that is the Christian life, I don't want I suppose if a lump of clay could k and feel and talk, it would prob-y say: "If that potter is going to keep ing me and twisting me, and even ng so far as to put me in a kiln to e me, I don't want to be a beautiful e. I'd rather be a lump of clay."

But the poor lump of clay would be e mistaken, because the prodding the poking and the firing wouldn't what the life of a vase was like at all. was just the preliminary process that to be taken care of before the life he vase could begin.

hat is a little bit like the new life Christ. The daily "suicide," or the repentance, if you choose to call it that, isn't, in a sense, the new life, even though it has to continue every day. It is the necessary beginning of the new life. It is a part of the prodding and the twisting and the firing process that will make the new life possible. And anyone who has once had a glimpse of what that new life means, anyone who has had even a faint glimmer of the glory of Jesus Christ, will know that the new Christ-life is as superior to the old one as is a beautiful vase to an old lump of clay.

If we choose to continue in the old life, we are really choosing to be something less than human. A number of our Bible studies were based on the Genesis account of the creation of man: "And God said, Let us make man in our image, after our likeness." We chose to deface that Image; sometimes it seems we are bent on destroying it altogether. And that is really what the new life in Christ is—a restoration of God's image.

THE MOLDING and shaping process continues right through to the end of our lives; maybe even beyond. But so far as I know, no one has ever been completely remade into the "new man" on this earth, although it is obvious that some have come along much further than others.

The completion of the process comes to us beyond this life. Only then will we really know what it means to outgrow completely the lump-of-clay stage, and realize the glory of the life of the vase. Only then will we know the glory of the completion of that new man "according to the plan of God," which has been begun here. Only then will we understand the fullness of the words given to John in his revelation: "And he that sat upon the throne said, Behold, I made all things new."

But it all has to begin here and now.

concludes the year of studies in Bible in Daily Living" written by Marcus Lornell of Bristol, Conn.

The Gospel and the Chief

The Iranian. By Elizabeth Patton Moss. Muhlenberg Press. 263 pages. $3.

In the mountains of northeast Iran the proud and warlike tribe of the Begli Beg out a rugged existence. A lean season had thinned their flocks of sheep so that they tu covetous eyes toward the more prosperous tribes of the plains and plotted raids ag them to replenish their own stores.

As though the displeasure of Allah had not yet run out, another misfortune had befa The Begli Beg died. Poisoned, he was, some said—by Amir Birkhu, an enemy chieftain with whom he had sought an alliance, or by his own scapegrace brother, Ismael—although there was no proof.

At any rate, the Begli Beg was dead, and his son, Akbar, absent for many years in study and travel, was rejoining the tribe to become its ruler. Whatever misgivings beset his people were reflected tenfold in the young sheikh. Would he know how to rule wisely? How to settle disputes fairly? How to get along with his tribal council? Would he be able to lead victorious raids against other tribes, or fatten the lean sheep of his own? Would he be able to do these things, and still remain in the good graces of the Shah, who liked his taxes to be paid regularly and his subjects to keep out of trouble?

This is where the story of *The Iranian* begins. Akbar is on his way to assume his rule, and long before he reaches his tribal region two significant things occur. First, stopping overnight at an inn, he purchases from a colporteur a copy of the *Injil,* the Christian Gospels, and falls under the spell of its teachings. Next, pausing in his horseback ride across the desert, he befriends a party of motorists, among whom is the premier of Iran and his beautiful daughter, Himayoun.

The book tells how the young Akbar Khan took over the rule of his tribe, how he dealt with the many problems and emergencies that arose in swift succession, how he faced up to the inner conflict steeped by his urge to follow the infidel religion of Christianity as opposed to his birthright Moslem training, how his secret leanings were discovered and how he was bese enemies both within and without his t In the end, of course, the Christian ciples he embraces carry him to a satisf triumph over all obstacles, and win lovely Himayoun to his side.

The Iranian is not only a wholes stimulating story, but an action-pa novel of suspense and universal appeal. with authentic atmosphere and Persian it is a book that could have been wr only by one thoroughly familiar with people and traditions of Iran—and Moss, who spent eight years in that cou as a missionary, is eminently qualified. fact that her book has won for her $5,000 Rung Award is in itself an all ficient endorsement. GEORGE STRALE

Wilmington, Del.

Theology Today

What Present-day Theologians Are Thin

By Daniel Day Williams. Harper. 158 pages

Dr. Williams stresses the point that ology is not a museum of antiquated id The "living" note is one of the carc marks which is of the essence of theol Creeds and doctrines are not tombstones were first formulated as confessions of with special emphasis given to the pres problems in the life of the church.

As Dr. Williams puts it, "the Chris faith gives no pat answers or panaceas. W it says is that life in all its struggle is g at the core, and that under God ther offered new life in the love which fill struggle with meaning. It is not, theref tradition which keeps theological thin

ive. It is our persistent human need to
id a satisfying personal existence which
eps the tradition relevant for every age."
This book is not a digest of the thinking
a selected few present-day theologians.
is a presentation of leading current con-
butions to the topics: "The Bible and
ristian Truth," "Christian Ethics and So-
ty," "Jesus Christ in History and Faith,"
he Church." The treatment of the last
ic is the weakest in the book. The chap-
dealing with "Jesus Christ in History
l Faith" is the best. In this discussion
author answers a pertinent sequence of
stions and does much to integrate hereto-
e isolated insights.

The size of this book may be somewhat
leading. Dr. Williams does not give a
uminous treatment of his topics nor does
use a lot of quotations. He takes the
ing thoughts of men whose "confes-
ns" are responses to the living God and
gs out their distinctiveness by relating
n to one another.

This is a good book and it is faithful to
itle. The interpretation and the arrange-
it of the material make it a good invest-
it.

WILLIAM VAN HORN DAVIES
Harrisburg, Pa.

actical Parish Education

e Better Church School. By Jean Leslie
nger. Pilgrim Press. 152 pages. $2.

his is a readable, down-to-earth text-
k covering the whole range of church
ol interests. The author, a Congrega-
list, has given his entire ministry to
oting better church schools. He has
educational secretaryships in his de-
nation, is a former president of the
onary Education Movement, and has
it for some years in the Northfield
ol of Religious Education.

's ideals for the church school are high
e does not lose sight of the vast ma-
of small schools where progress re-
s patience and adjustments. I like his
erved objection to awards, whether
or banners, to individuals or to classes.
hole chapter is devoted to memory
work, a method he supports without apology. He stresses missionary education, not as an extra but as an integral part of the whole curriculum.

An incidental suggestion for "browsing tables" to encourage reading by pupils and teachers is worth a trial. For large schools he makes a suggestion for regrading the primary and junior departments into three departments of two years each. This is of doubtful aid for Lutheran schools using our materials. He criticizes those teachers who fail to aim at outcomes in doing, in living. He warns that "teachers are in danger of thinking they have an experience curriculum when they simply talk with their pupils about other people's experiences, real or imaginary."

Perhaps there is nothing startlingly new in this book, but it has the commonsense approach that will make it helpful to all who are interested in better church schools.

AMOS JOHN TRAVER
Hamma Divinity School

Book Brevities

Prayers of the Christian Life. By John Underwood Stephens. Oxford. 174 pages. $2.75.

These are prayers designed for public or private worship and cover a wide variety of subjects. The language is formal and the pattern is invariably that of the collect.

The Choirmaster's Workbook (Volume Three). Edited by Dayton W. Nordin. Augustana. 248 pages. $2.50.

For the choirmaster this plastic-bound volume crammed with facts, charts, and helpful information is an essential working tool. The first 82 pages are devoted to commonsense advice about training choirs, selecting music, and improving the worship services.

The rest consists of work sheets, attendance records, check-up charts and the like. Standards of church music are likely to be raised when a choirmaster or organist discovers this book. The quotation on the back cover seems an apt summary of its value: "It's what a man learns after he knows *everything* that really counts . . ."

OVERSEAS

SWEDEN: Karlstad. Dec. 9.—Two literary-religious debates this fall were typical of Swedish spiritual life just now.

One was caused by the appearance of a book by Sven Lidman, *Lagan och lindansaren* (The Flame and the Rope-dancer, publishers Natur och Kultur). It is the second part of the autobiography of the Pentecostal author. The first part, reviewed in THE LUTHERAN April 30, was published at the beginning of this year. The second part was published shortly after the 70th birthday of the author (June 30).

The reader is invited to follow Lidman through school in Stockholm and to the beginning of his university studies, over 50 years ago. Lidman's father died early, and the boy lived with his mother. We get a good picture of the mother, who courageously fought against poverty, trying to maintain the social position of the family. But she did not understand her son, and the son was ruthlessly contemptuous of her. This sin is now confessed by him.

Further, Lidman confesses sexual aberrations. Already in his adolescent years he chose to follow the star of Venus instead of the star of Christ. Realistically he reveals the sexual licentiousness not only of himself but also of respectable pillars of society of this Victorian era, which is in Sweden called the Oscarian era after the minorch, King Oscar II (1872-1907).

Some critics claim Lidman's confessions are pornography. This revealing of sexual aberrations will lead youth of our time into the same bad ways.

"WHAT IS CHRISTIAN realism in literature?" became this fall a common theme for public discussions and ma articles. Interest in the life and w Lidman was renewed. A volume taining a collection of essays by li critics and church people on L was published: *Boken om Sven L* (The book on S.L., Natur och Ku

In his earlier years Lidman pub very profane literature in his serv sexual love. Then, after his conve he published Christian sermons, th book called *Stjarnan som tandes p* (The star that was relighted, Now, at 70, he draws the strings to

PERFORMANCE OF *The Living-ro* drama of Graham Greene, cause other religious literary debate. Th formance at the Royal Theater at holm was the world premiere, an famous English author came himse

Greene does not conceal his R Catholic faith, and there was an ou among secularized critics at Stock "Hoist the flag of pestilence ove theater!" one wrote. Then others the discussion: "What are you s you old fighters against Christian matism and intolerance, are you b ing dogmatically intolerant in beh secularism?" they wrote. A lively in newspapers and radio arose abo contents of "cultural radicalism," th liberal secularism.

Roman Catholicism is starting discussions, being regarded by the ularists as a rising reaction. An sign of the new interest in Roma tholicism was the award of the I Prize to the French author Fra Mauriac, who personally went to S holm to receive his prize on Dec Mauriac is a Catholic of a type si to Greene, and both these author now read in the literary world of Sw

—STEN ROD

CATION. Because 250 members of Trinity Church, Harvard, Ill., contributed over 15,000 hours of volunteer labor (one-third of all labor required) cost of this new $300,000 building eld to a minimum. Laymen of the congregation did all the cement work, laid all floors, did e rock lathing, insulating, painting and varnishing. During dedication ceremonies Oct. 26, speaker was Illinois Synod President J. Harmon McGuire. Pastor is the Rev. Luther C. Mueller

NOIS:

theran Christmas Program Televised over icago's WGN-TV

CHICAGO—The choir of Holy Trinity Church, Chicago, and Pastor Clyde G. e presented a special Christmas production over television station WGN-TV, ago, Dec. 21. This presentation was done by special invitation from the TV o and was listed by the station as the religious highlight of their Christmas tele- . Holy Trinity is the first church to be invited to appear for the second time e station.

e program was entitled "In the Be- ng," a phrase taken from the Gospel hn. The production opened with act of the pre-creation existence of t; it followed with the creation and the beginnings of prophecy rning the coming Messiah. The etic story continued through the s prophets and culminated in the of Jesus in Bethlehem. The entire am was a continuous integration of and music and utilized the projec- f unusual lighting effects combined many miniature sets. The studio ed the voices of the prophets with professional announcers.

The original script was written by Pastor Steele and Miss Elizabeth Bain, director of music at Holy Trinity. Miss Bain is also film director at the TV station. The invitation to produce the Christmas story was the result of a former production "Your Christian Legacy of Worship" presented over the same station as one of a series of telecasts by Holy Trinity in April and May (*see* THE LUTHERAN, *Aug. 6*). This marked the fourth appearance of pastor and choir over WGN-TV in seven months. Future plans call for a production of the Easter story in the spring and also producing a pilot film for ULC Radio and Television Committee projected film series for TV.

AFTER MANY MONTHS of planning the new Lutheran House in the West Side Med-

Prayers made a difference to Grace Ann (see Story of the Week)

ical Center of Chicago is now a reality. The Medical Center, located in one of the slum areas, is clearing the blighted buildings and retaining those that might have present or future usefulness. Of the remaining structures, some are being rented to religious groups.

The Lutheran House is located five minutes from the Loop in the center of the medical center "fraternity row." The building was originally a union hall for one of the locals; through the efforts of students-turned-decorators, the edifice has been transformed into a very acceptable building for the new work. The structure contains a chapel with a seating capacity of 200, a lounge and large recreation hall.

This is the first such project in the Lutheran Church. Its importance is indicated by two facts: first, there are 400 student doctors, nurses, and pharmacists in the center now; second, the Medical Center now trains one doctor out of 10 in the U.S.—when completed it will train one doctor out of four in the entire country.

Regular services will begin on Jan. 11 under the direction of the Rev. A Seyda, Lutheran student pastor of Ch land.

St. Andrew's Church, Chicago, the George Wolf pastor, has completed cessful financial campaign for the en ment of their parish facilities and c office. The estimated amount needed $51,000; the congregation subscribed than $102,000. This together with p cash in building fund makes a tot $130,000. St. Andrew's had outgrown its Sunday school and worship facilitie

Zion Church, Litchfield, celebrate centennial recently. Speakers were Dr C. Empie of the National Lutheran Co President Armin G. Weng and Pro Grady Davis of Chicago Seminary, tary Gould Wickey of the ULCA Boa Education, and Dr. C. S. Norborg of cago, chief for northern Europe of the Relief and Rehabilitation Administ from 1944-46.

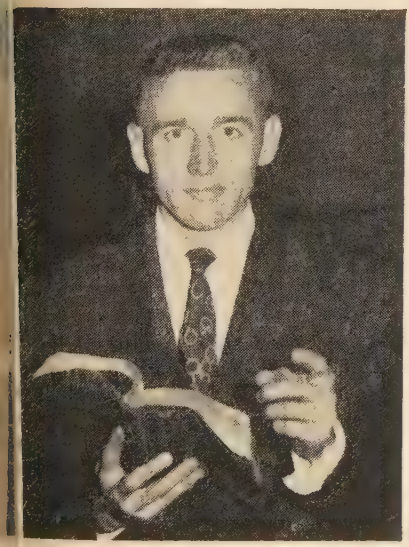
Women from National Lutheran cil churches in the Chicago area atten Post-Hannover Retreat Oct. 4. They

.INOIS . . .

alk by Mrs. John Benson, president of Augustana Lutheran Church Women's ssionary Society. Mrs. Howard S. Bechtolt s named chairman of a reception com- tee for Lutheran women attending the rld Council of Churches meeting in inston in 1954.

HE SOCIAL MISSION SOCIETY of Illinois ducted a one-day workshop on "The urch and Older People." Particular em- sis was placed on *What the Local Con- ation Can Do for Aged, for Shut-ins Institutionalized* through volunteer serv- and visitation. Other emphasis was ted toward *Leisure-time Programs* and *bies* and *Crafts.* The Rev. Harold W. ch was in charge of the workshop.

CLYDE G. STEELE



TER IN MOLESKINS. Carthage College's ball Coach Art Keller chosen one of five ge (Ill.) residents to receive copies of w RSV Bibles earlier this past fall, doubles unday school teacher each week. "I look aching as a special ministry," he says. come to Carthage to get an education prepare themselves to be useful Chris- tizens. As a coach, I'm responsible for to teach them how to live and work r and develop a vibrant living faith

CHILD

story of the week

DOCTORS told the John Danahers in Camden, N. J., that even though a 1951 brain tumor operation on their three-year-old Grace Ann had restored her health considerably, it was only a matter of time . . .

They seemed to be right, too, for late last month, the cancer had attacked again. This time, Grace Ann slipped into a semi-coma. Daylight and nighttime made no difference to her . . . the usual happy noises of her home didn't stir her half-sleep in her bedroom crib. Life was sustained by a slender tube (see cut opposite).

The Danahers, Roman Catholics, wanted to take Grace Ann to Canada to visit a shrine in Quebec and, more important, to have doctors at famed Victoria Hospital, London, Ontario, make sure everything possible was being done.

A Camden "Courier-Post" reporter, Ida Mae Roeder, heard the story . . . within hours, her by-lined feature was on the front pages for homeward-bound commuters.

One of the first to respond was Mrs. Bertha Berhardt, of Christus Church, who took her pastor, the Rev. Werner Eberbach, to Grace Ann's house. Others joined the scores of prayer groups that blossomed.

Episcopal women conducted a round-the-clock prayer meeting, a Baptist Boy Scout collected funds from his low-rent housing district that completed a $10,000 fund to see Grace Ann and her mother to Canada. Jewish merchants contributed; a newly ordained Bible Presbyterian cleric made his first sick call at the home before a cabulance took the pair to Philadelphia airport.

In Ontario, the doctors nodded heads sympathetically. "You've already done all you can do . . . now pray!" they said.

THERE'S NO PROOF, of course. But Grace Ann is better. At press time she's out of her coma and planned on sitting up on Christmas Day to enjoy her gifts.

—DICK SUTCLIFFE

TROPHY WINNERS. T
Miller, William Leshe
and center) officers c
tenberg College's Inte
nity Council hold firs
trophy won in recen
competition for college
"have done the mo
standing work during t
vious year" in interfr
service. Jack Grant
holds award received la

INDIANA:

Home Completes $54,000 Addition; Student House Dedicated Nov. 23

INDIANAPOLIS—The Mulberry Lutheran Home has completed a $54,000 addition which includes three new living rooms and a fireproof stair well. Dr. C. Franklin Koch, executive secretary of the Board of Social Missions, spoke at dedication ceremonies Nov. 2.

Since the opening of this home for the aged in 1930, 114 men and women have been admitted. At the present time there are 35 residents—22 from Indiana, 8 from Ohio, 3 from Illinois, and 2 from Michigan.

A LUTHERAN STUDENT HOUSE for students at Purdue University was dedicated Nov. 23. Synod President Hanes, the Rev. Paul Bierstedt of the Division of Student Service of the National Lutheran Council, and the Rev. A. K. Trout, Auburn, took part in the dedication services.

ST. ANDREW'S, Speedway, has pur
the property adjacent to the church
as a parsonage. The congregation, cr
for Sunday school classroom space, p
house seven classes in the parsonage
ment and garage.

SALEM CHURCH, New Augusta, de
a new organ Nov. 2. The Rev. L.
Miller, Ft. Wayne, presented the ded
recital.

NEW LUTHER LEAGUE officers for I
elected at the Evansville conventi
OWEN ABPLANALP, Elkhart, president;
Miller, Evansville, and Robert Neff,
mond, vice presidents; Phyllis Beatty,
mond, and Jeanette Yohe, LaGrang

THE REV. JOSEPH RADABAUGH has
called to Delphi to serve the Delphi-C
Parish. He was formerly pastor
Bethany-Adams parish at Batesville.

THE REV. EMMETT SCHMITT, fo
pastor of Bethany Church, Louisvill
has been installed pastor of the
parish.

ROBERT H.

COUNSELOR. Ruth
brecht (left), Lutheran
selor to students at th
versity of Maryland i
lege Park, Md., holds
ence with Sophomore
Hoff, from New Windso
Counseling is one of
responsibilities of Miss
brecht and others in
work at state univ
across the United State

RGINIA:

llege Head Gets Letter
m Indian-Student Relative

ROANOKE—The old adage that "it is a all world" might be well demonstrated a letter received recently by Dr. H. rman Oberly, president of Roanoke llege.

Mrs. Bob Crouch of Wewoka, Okla., te that she was listening to the "Lutheran ur" Broadcast on Sunday, Oct. 5, and she had been surprised to hear the noke College Choir sing the hymns. The ir had recorded the hymns last May for purpose of transcription as a part of nation-wide "Protestant Hour" program which the "Lutheran Hour" is a series nber.

fter the broadcast Mrs. Crouch wrote Oberly, expressing her delight at hear- the choir of the college at which her t grandfather, Jacob Battiece Jackson, received his education. Jackson was the full-blooded Choctaw Indian to attend noke.

he Rev. William E. Eisenberg, himself lumnus of the college, tells the story in 'First Hundred Years of Roanoke Col- .' Dr. David Bittle, the first president of noke College, received in the year 1870 following urgent request: "Dear Sir: e send me a catalogue of your college. e send her at once as I shall need her." letter was from Jacob B. Jackson, then ung man in Sculleyville, Indian Ter- ry.

e catalogue was sent and Jackson be- the first in a long line of full-blooded taws to distinguish themselves at the ge. Mrs. Crouch relates that he became minent man in Indian affairs, becoming octaw senator, national secretary for hoctaw Nation, and serving his Indian n as a consultant to the Bureau of n Affairs in Washington.

MBERS of Emmanuel Church, Roa- dedicated their new $65,000 church 30. Principal speaker was Roanoke

CAMPUS

LENOIR RHYNE is convinced history repeats itself. After winning every game of its 1951 schedule, it lost a post-season game in the Cigar Bowl to Tampa University. On Dec. 13, after winning all of its 1952 football games, it again went to the Cigar Bowl to play Tampa University . . . and lost! (Score: Lenoir Rhyne—12; Tampa—21.)

MUHLENBERG College campus will be the locale of a workshop for pastoral counseling Jan. 7. Clergymen of the Ministerium have been invited to hear addresses by Chaplain Ernest E. Bruder, of St. Elizabeth's Hospital, Washington, D. C., and to discuss "Psychological Bases for Counseling," "Family Counseling," "Techniques of Counseling" and "Ministering to Persons in Institutions."

THIEL College played host late last month to the third annual Pittsburgh Synod Laymen's Retreat. Speakers were Northwestern Seminary President-emeritus Paul H. Roth and ULCA Stewardship Secretary Chester Myrom.

WAGNER College's board of trustees has a new member: Waldemar Neumann, secretary of the Lincoln Savings Bank of Brooklyn, and a member of Epiphany Church, Brooklyn.

ILLINOIS University's new campus pastor for Lutheran students is Pastor Ordell W. Peterson, first full-time pastor to serve in the post. He formerly served congregations in Knoxville and Kewanee, Ill.

GETTYSBURG College raised $1,000 for World Student Service Fund through a student-faculty circus and individual contributions. The sum will be used toward construction of the first tuberculosis sanatorium in Japan.

NEWBERRY College's Singers presented their annual Christmas concert in Holland Hall Dec. 14. President James Kinard narrated a special rendition of the Fred Waring-Ringwald arrangement of "The Song of Christmas."

ROANOKERS DEDICATE NEW $65,000 EMMANUEL CHURCH
. . . from Belgium, France, England and U.S., stained glass

VIRGINIA . . .

College Provost Charles Smith; the dedicatory ceremony was performed by the Rev. John D. Utt, pastor since April 1923.

The church is modified Gothic of red colonial brick. Featured are stained glass windows that contain glass from England, France, Belgium and the United States and show the Ascension of Christ, Luther's coat of arms, the Sacraments. Seating capacity of the new church is 200. A multi-purpose basement is equipped for Sunday school, youth, choir and recreational facilities. The congregation plans to build a new parsonage as the next part of its improvement program. Later, an educational unit will be added. Chairman of the building committee was Frank W. Hartman. Baptized membership of the congregation is currently close to 300. When Pastor Utt became pastor in 1923 there were 10 members.

FRANK K. EFIRD

PENNSYLVANIA:

Students Back Phys Ed Pl

ALLENTOWN—Are Muhlenberg lege students in favor of the Col Development Fund program which for the completion of a new Ph Education Building?

That was a question raised some tim and answered very recently by the stu They conducted a drive among the st body to raise money for the Develop Fund.

Result—in a week's time, a tota $26,800 was subscribed from 70 per of the student body and Campaign C man Philip A. Rauth, Jr. (Hancock, hopes the total will be boosted to $3 when all the late returns are tabulate

The drive was conceived by the stu directed by the students and was term

.. ALLENTOWN . . .

erwhelming success" by Acting President rris S. Greth and Director of Develop- nt William V. Nixon.

Directing the campaign under Rauth's supervision were Robert A. Smith, '53 (Chester); Jack Jordan, '54 (Marion, Ohio); Lee Angstadt, '55 (Sumneytown), and Thomas Coughlin, '56 (Atlantic City, N. J.).

WALTER MOONEY

ORTH CAROLINA:

60,000 for Home Missions in 1953 is Goal t by Tarheel Laymen

SALISBURY—Over $45,800 has been given to the Brotherhood's Loan and Gift nd for synodical home mission development, and a goal of $60,000 set for 1953, as announced at the North Carolina Brotherhood's 30th annual convention, Nov. at First Church, Albemarle.

he 405 delegates and visitors attend- this one-day business- and speech- ked convention found inspiration too he report by Director A. W. Fisher to date $250,116.36 had been raised this fund, with $81,272.31 allotted outright gifts to synodical home mission congregations.

Convention delegates voted to incorporate its Loan and Gift Fund under the name "The Home Mission Foundation of the United Evangelical Lutheran Synod of North Carolina," with the proviso that no loans or gifts should be made by the 12 convention-elected trustees until approved

FIRST OF THREE UNITS FOR VIRGINIA CONGREGATION
. . . from 10 to 300 members in nearly 30 years

DREAM for '52. Members of Grace Church, Culver City, Calif., gather about large sign of new church to break ground for $90,000 building. With goal of "Our Dream in '52" weeks to go, congregation was satisfied that construction fulfilled dream in small way taneous with the groundbreaking, members dedicated the new parish house purchased la

NORTH CAROLINA . . .

by the executive committees of the synod AND the Brotherhood. Funds will be received as previously.

Balloting during the business sessions resulted in the re-election of M. Allen Fritz (Goldsboro), vice president; Paul B. Beatty (Charlotte), secretary; Leonard Rhyne (Gastonia), treasurer; and the election of Joe G. Ridenhour (Kannapolis), assistant secretary; Leonard Moretz (Hickory), Loan and Gift Fund treasurer. President Fred R. Smyre, Hickory, will continue his two-year term.

Greetings were brought by Merwyn C. Fuss, ULCA Brotherhood president, and inspirational addresses were brought during the day by Pastors Walter B. Freed and J. Wilford Lyerly on the theme "The Bible in Daily Living."

The banquet, climaxing the day's sessions and attended by a capacity 634, heard Dr. Everett Mitchell, NBC radioman and Lutheran layman, recount some of his experiences while visiting recently around 34 countries, where, he said, the constant plea was "Keep America Christian, keep it free!"

SERVICE OF dedication and rededication was held at Union Church, Salisbury, Nov. 30 following close of a $36,000 building program at this historic rural congregation. Synod President F. L. Conrad preached.

The building program included the erection of a new Sunday school annex, the renovation of the church proper, new lights and new chancel furnish addition a new tower was also con the old Sunday school annex refinish cathedral chimes and amplification added.

A NEW $40,000 educational buil dedicated free of debt Oct. 26 at Hc ity Church, Mt. Pleasant. Participati Synod President Conrad, the Rev Link, former pastor, and the Rev Trexler, present pastor.

DEDICATORY SERVICES for the new age at St. John's, Asheboro, were Nov. 2 by Pastor Charles E. Bernh

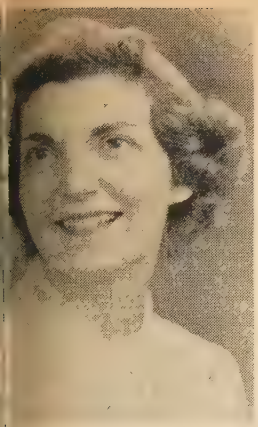
CALLS ACCEPTED: Dec. 1, the MARION STARR, Calvary, Spencer; I the REV. JACK E. SMITH, Coble's, Jan. 1, the REV. E. F. K. ROOF, Silv ley-Lebanon, Lexington; Jan. 1, th EDWIN F. TROUTMANN, Grace, Boo

DAVID F. C

Lutheran Industrialist Die

Samuel Augustus Mauney, Kings tain (N. C.) manufacturer and vice ident of the Lowman Home, White S. C., died Nov. 23 at the age of 78. Lutheran layman of the North C Synod, he was president of the Kings tain Manufacturing Company anc served on the Lowman Home board c tees since 1922.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY



iSH WORKER. Jean effer, St. Olaf graduate helor degrees in music art) and former public ol teacher in Iowa, is the parish worker for Im- iel Church, Burholme adelphia), Pa.

IINA LEE YINGER, ate of Baltimore Moth- se and Susquehanna rsity, has accepted a call averford Center, Phila- a, Pa., where she will as Group Work Coun- She is a former Lu- counselor at Ohio State sity and is a native of ore

BRIEFLY SPEAKING

The United Press bureau in Boston recently teletyped the following: "A young woman entered the bond department of a downtown bank to buy some United States defense bonds. 'What denomination?' she was asked. Her reply: 'Lutheran!'"

Sermon topic at Salem English Church, Minneapolis, Minn., next Sunday (Dec. 28): "What did you get FROM Christmas?" Pastor is Dr. Paul Luther Wetzler.

Central Seminary President E. Bryan Keisler had just lectured Student Roy Wingate for cutting classes to go duck hunting when the latter replied, "But Dr. Keisler, I brought you a nice fat duck!" Refusing the gift the seminary prexy declared, "After all I've just said you offer me a duck . . . why, if I ate that duck, I'd choke!" "Yes, sir, I know," was the answer that set both professor and class laughing.

One young lad wanted to know where his dad (an obstetrician) had gotten the big cigar, especially since he didn't smoke. "Well," came the reply, "two of our friends, Mr. and Mrs. Smith had a new baby and it's customary for fathers of new babies to give cigars to their friends." Last week, fresh from Sunday school, the OB's son asked innocently, "Daddy, did God pass out cigars when Jesus was born?" Smiling to himself, dad's reverent, quiet reply was "They didn't have cigars in those days, Son, else He might have."

Members of Luther Club on the campus of Colorado University planned a hayrack ride, instructed members to meet outside the stadium. Next day, they learned that two German students, taking the word *stadium* literally, had waited inside the football field (a highly restricted spot). Picked up by a police squad car, they had quite a time explaining.

Writing "The Lutheran's" Circulation Manager Bongarzone, Edgebrook (Chicago) Church Pastor Louis Valbracht enclosed his congregation's 100 per cent subscription list and a note: "My previous parish, St. John's Church, Zanesville, Ohio, was one of the first to adopt the plan in the Ohio Synod . . . it was there I learned the many values derived from having 'The Lutheran' in every home. So it's with a feeling of great personal satisfaction to me to have our congregation at Edgebrook enter into the Illinois Synod plan."

NEW $120,000 CHURCH DEDICATED IN NORTH ST. PAUL, MINN.
. . . synod, seminary officers participate Thanksgiving Day

MINNESOTA:

Thanksgiving Day Dedication Held in North St. Paul

MINNEAPOLIS — Thanksgiving Day took on added significance this year for members of St. Mark's Church in North St. Paul as they dedicated their new $120,000 church. Participating in the services (*see cut*) were Northwest Synod President Paul E. Bishop, Northwestern Seminary President Jonas Dressler and Pastor Theodore Rees.

Located at the corner of 12th and Helen, the new church is within walking distance of the old church at 14th and Margaret and members did just that on Thanksgiving Day . . . met at the old structure for a brief final worship, then walked in a procession to the new church.

Nov. 9-16 Faith Church, Winona, brated its 35th anniversary. The first p of the congregation, the Rev. E. R. lund, preached the sermon.

ST. JOHN'S, Mound, concluded a year celebration of its 25th anniversary w special banquet on Nov. 20.

PRINCE OF PEACE CHURCH, St. Park, happily reviews its five-year re in benevolent giving. In 1948 it was in 1949, $1,024; in 1950, $2,800; in $3,800, and for 1952 it will exceed $4 This congregation has given more for be olence than it has received for salary g in-aid. Recently with a current defici $900 this congregation in faith went a to vote $600 a year toward the suppo the Rev. and Mrs. Robert M. Law, mis aries to India. As the RSV puts it "st your feet and clap your hands" for Mission!

INNESOTA . . .

THE NUMBER OF TITHERS in Northwest nod is on the increase. From conversaons with pastors and notes in bulletins one n make this statement. There is a growg interest. Each year more sermons are ing preached, more literature is being nt out and more thought given to the bject. Results are apparent and reflected giving. The Stewardship Committee onsored a special effort using laymen of ngregations to go out on speaking tours. king part were Elmer Scheuerman, Kenh Johnson, William Olsen, Walter Gluess, Alden Nelson of Minneapolis, Walter Helwig of Wauwatosa, Walter Posthumus Kenosha, Harry B. Olstad of Sheboygan, rian Thisted of Alden, and Arnold Pless Albert Lea.

DORIS CRUSELL was installed as director education at Holy Trinity Church, Minpolis, Dec. 7. She resigned from the nneapolis Public Library to begin this v work.

T. ANDREW'S, Mahtomedi, has dedicated a new basement unit. The addition as well as the other units were modernized with acoustical tile and asphalt tile. A large 50-car private parking lot with private road has been provided. President Bishop preached the dedicatory sermon on Dec. 7.

CARL A. CARLSON was named president of the Lake Camp Board for 1953. The Rev. Robert Roth of Red Wing was appointed dean; the Rev. Lloyd Zaudtke of Long Lake was named registrar.

DATES OF THE 1953 camp sessions are as follows: June 30-July 2, Women's Retreat; July 5-11, Senior Camp; July 12-18, First Intermediate; July 19-25, First Junior; July 26-Aug. 1, Second Intermediate; Aug. 2-8, Second Junior; Aug. 9-15, Third Intermediate; Sept. 11-13, Men's Retreat. Dates for the Sunday School Teachers and Luther League Advisors Retreat will be set. An appeal is going out to congregations for at least $15,000 in 1953 to care for minor improvement and funds to begin erection of a chapel.

PAUL LUTHER WETZLER

NNSYLVANIA:

ssiah Church Dedicated; Fry, Reinartz, and Putman Speakers

PHILADELPHIA—The new Messiah Church, "The Friendly Church," was dedicated Philadelphia's crossroads Nov. 9. Dr. Ross H. Stover, pastor for 34 years, con- ted the service of dedication, and Dr. Franklin Clark Fry preached the dedicatory non. Dr. Dwight Putman and the Rev. Charles Fair also participated (*see cut w*). An estimated 2,000 filled the nave, balcony, and narthex to capacity, while verflow was turned downstairs into the Assembly Hall.

Dr. Fry, speaking on the church, declared, "Bless these walls" for they shut out the world without shutting out reality, so that peace can abide with the confines of the edifice. He spoke of the beautiful surings — 179 stained

DATE STONE. Pastor Flothmeier lays "date ner) stone" for new St. Church, Norristown, Pa ing Nov. 23 ceremony. participants are: Buildin Chairman Fred Peter chairman Russell Stau guest, the Rev. Claude assistant to the officers Ministerium of Pennsylv

PA., PHILADELPHIA . . .

glass windows which tell the story of the Bible from Genesis to Revelation, the 12-foot wooden figure of Christ above the altar, the unique lighting effect, the attractive wooden panels—which remind one of the presence of God. The pulpit and lectern remind us of the Word of God, while faith is associated with the baptismal font. Referring to the altar, he stated that if Christianity is summed up in one word, "forgiveness" would be that word.

Speaking at the evening service, Dr. F. Eppling Reinartz told another capacity crowd that this new church has been erected at the crossroads of eastern America.

The dedication culminates 10 years of work, prayer and co-operation for the members of Messiah. After the present site was purchased in 1942, Dr. Stover led in raising money for the new edifice. Immediately, services were started at Broad and Boulevard, while the regular services also continued at 16th and Jefferson Streets until last May, when the two services were merged under one roof. A Second Mile Campaign has just been launched to raise the sum of $250,000 to complete the church plant. The expansion program calls for a 94-foot tower, chapel, educational unit, and the Friendly Youth Center. The Citizens Committee of Philadelphia, at a testimonial dinner honoring Dr. Stover, presented him with $15,000 for the Youth Cente THE LUTHERAN, *Sept. 16*). Total cost building program, when completed, v $1,000,000.

MEMBERS of Reformation Church, Providence, and Pastor Robert E. An are working on plans for their new c A building fund campaign is now und During the Advent season, the congre sponsored an "Advent Crusade for a tian Christmas" in the community. was "young men with an old Gospel featured informal sermons by Pasto Kramp, William Spieglehalder an Carter Merbrier.

MEMBERS of Temple Church, West delphia, recently celebrated their anniversary. Synod President Dwigh man preached.

WPTZ CAMERA CREWS were on ha the nave of St. John's Church, M Park, Dec. 21 to telecast 45 minutes service. It was also the first day for ist Roma Angel at the console.

MEMBERS of Advent Church cele their 75th anniversary Nov. 30 and I with Philadelphia Seminary President Bagger, Parish Education Board Sec Lawrence Reese and LUTHERAN Edit Elson Ruff as guest speakers.

MEMBERS of Redeemer Church, Pe are considering plans for a new $ educational unit. Pastor Lewis Moo ports that providing all goes well, g may be broken in the early spring.

HOME MISSIONS

Congregations Organized in 1952 with Aid of
BOARD OF AMERICAN MISSIONS

PLACE	DATE	Confirmed Charter Members	ORGANIZER	NAME
North Augusta, Ga.	Jan. 1	61	W. B. Schaeffer	Holy Trinity
Richmond, Va.	Jan. 27	82	P. C. Schroder	Epiphany
Tampa, Fla.	Jan. 27	113	C. S. King	Good Shepherd
Wichita, Kan.	Jan. 27	56	R. O. Scherch	Reformation
Garland, Texas	Feb. 3	53	R. Schneider	Reformation
Arlington, Va.	Feb. 3	54	E. J. Jensen	Advent
Erie, Pa.	Feb. 17	93	Paul Himmelman	Good Shepherd
Omaha, Nebr.	Feb. 17	97	G. K. Huf	St. Matthew's
Philadelphia, Pa.	Feb. 24	111	David Burt	St. David's
Appleton, Wis.	Feb. 27	52	Emerson Jury	Our Saviour's
Schenectady, N. Y.	March 2	117	H. A. Lenhart	Our Saviour's
Clarendon Hills, Ill.	April 6	80	R. L. Hooker	Christ
Menomonee Falls, Wis.	April 6	112	D. H. Shelhart	Holy Cross
St. Albans, W. Va.	April 6	53	Paul Hamsher	Grace
Los Angeles, Calif.	April 13	62	Oskar Kleinbergs	Peace Latvian
Roslyn, Pa.	April 20	103	L. G. Horn	Living Word
Brookside, Pa.	April 20	65	J. E. Bermon	Redeemer
Great Bend, Kan.	April 27	81	F. W. Henkel	St. Mark's
Minneapolis, Minn.	April 27	53	Robert Law	Cross of Christ
Wheat Ridge, Colo.	April 27	109	Charles T. Goetz	Holy Cross
Klamath Falls, Ore.	May 4	56	Rodney Anderson	Hope
Waco, Texas	May 4	75	Royal Lesher	Crestview
Boise, Idaho	May 11	103	Homer Berner	Redeemer
Llanerch Hills, Pa.	May 11	53	R. D. Clare	Resurrection
Marietta, Ga.	May 25	52	V. A. Cameron	Holy Trinity
Lumberton, N. C.	June 1	50	E. R. Lineberger	St. Mark's
Allen Park, Pa.	June 15	85	Dean E. Tyson	St. Matthew's
Rochester, N. Y.	June 22	138	H. W. Sticht	Good Shepherd
Long Beach, Calif.	Sept. 7	52	R. Waldo Hansen	Gloria Dei
Irwin, Pa.	Sept. 21	107		Our Saviour
St. Paul, Minn.	Sept. 28	59	Rodney Hansen	Our Redeemer
Baldwinville, N. Y.	Oct. 2	72	John W. Roberts	St. Mark's
Berkeley, Calif.	Oct. 11	63	J. H. Steinhaus	Shepherd of the Hills
Medicine Lake, Minn.	Nov. 2	49	H. C. Seebach	Mt. Olivet
College Park, Md.	Nov. 16	69	Otto Reimherr	Hope
Grand Rapids, Mich.	Nov. 23	111	R. J. Lignell	Faith
St. Petersburg, Fla.	Nov. 30	98	F. I. Fesperman	St. Andrew's
Somerville, N. J.	Dec. 7	100	R. G. Peterson	Good Shepherd
Wonder Lake, Ill.	Dec. 7	150	Roger C. Kaufman	Nativity
Mansfield, Ohio	Dec. 7		Stephen P. Wise	St. Timothy
Phoenix, Ariz.	Dec. 14	180	Franklin H. Schott	To be chosen

CHEERFUL CAMPUS. An air of "good living" permeates the campus of Central Semin Fremont, Nebr., this fall. Seminarians and faculty alike are proud of this new $230,000 bu which contains a chapel, library, offices, classrooms, board room, vaults, etc., and of there is only $70,000 indebtedness. In response to appeal of Board of Directors, 265 con tions in six supporting synods have already contributed over $10,000 in a Seminary S offering. Too, 50 individuals are being recruited for $1,000 contributions, memorials a gifts. The student body has tripled in five years; in that time, the faculty has increased 50 pe

WANTED

Camp Lutherlyn, leadership training camp of the Pittsburgh Synod, near Butler, Pa., offers a fine opportunity for a director of recreation. Duties will include waterfront supervision and program planning. Write:

The Director, Camp Lutherlyn
Greenwood Village, R. D. No. 5
Butler, Pa.

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FOR SALE

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New York City Anniversaries

ONE OF THE OLDEST English Luth congregations in the United States rec celebrated its 125th anniversary. St. J Church, Manhattan, was begun in 1827 the aid of a money grant from Peter I lard, founder of the tobacco processing that still bears his name. While some r bers of the congregation have joined Trinity Church, enough maintain men ship in St. James' to retain its charter hold it together as a corporate entity such time as it may again have a ch home of its own.

REDEEMER CHURCH, Yonkers, celebr its 50th anniversary recently, with UI President Franklin Clark Fry, a fo pastor of the church, as guest preacher. Rev. Paul M. Young, Jr., is pastor of Westchester County congregation.

RTGAGE-BURNING. A lot of happy peo- filled the nave of St. Peter's Church, ngfield Gardens, Long Island, N. Y., on . 30 when the last note on the $10,000 gage was burned by Pastor G. C. Goering, nen Emil Eichler, Ivan Bengston, Henry uter, Theodore Hoffmann and Albert ander. Freedom-of-debt was congrega- s 25th anniversary goal

CEASED

C. W. Maggart

r. C. W. Maggart, retired pastor of the fornia Synod, died in Hollywood, Calif., . 5. He was 90.

rn in Cromwell, Ind., July 4, 1862, he graduated from Wittenberg College in and from Hamma Divinity School in . He served in parishes in Oberlin, atur, Salina, Kansas; San Diego, Calif.; r Rapids, Iowa; Topeka, Kansas; St. s, Missouri. He retired in 1924 after ng as pastor of Hollywood Church for years.

was the third secretary and fifth pres- of the California Synod.

e funeral service was conducted Nov. 8 he Rev. A. L. Harshman, assisted by rnia Synod President James Beasom the Rev. J. E. Hoick. Burial was in t Lawn, Hollywood.

Wesley E. Wenner

e Rev. Wesley E. Wenner, pastor of ordan-Lowhill parish of the Ministe- rium of Pennsylvania, died Oct. 30. He was 78.

Born April 21, 1874, he was graduated from Muhlenberg College and from Philadelphia Seminary in 1902. Following his ordination, he served in pastorates in Danville, Kimberton, Mount Bethel, and Bechtel-Sassamansville-Niantic. In the ministry for more than 50 years, he served as pastor of the Jordan-Lowhill parish for the past 26 years.

Surviving are his wife, Mrs. Katherine Heilberger Wenner; a daughter, Mrs. Mildred Monaghan; a brother, Edwin A. Wenner; a sister, Mrs. Elva Hardner, all of Allentown, Pa., and a grandson.

The funeral service was conducted Nov. 3 at Jordan Church, Walbert, Pa. Burial followed in Allentown, Pa.

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Write to
Director of Nursing
CLARA MAASS MEMORIAL HOSPITAL
Newark, New Jersey

In conclusion . . . . . .

To most of us, the start of a new year means little or nothing. We'll live in the same place, under the same conditions. We'll be doing the same sort of work, with little change.

As a boy, I used to wonder on New Year's Eve about the next day. Maybe the world would end at midnight! Maybe there would be no new year! And I must confess a slight twinge of disappointment to find that 12:01 A.M. on Jan. 1 was exactly like 11:59 P.M. on Dec. 31. If I hadn't watched the clock, I'd never have known it was a new year.

Yet there's always a sense of hope and expectation when we hang up a new calendar and learn to write a new set of figures. "This year will be different," we say, meaning of course that it will be better. We look forward to new opportunities, new times, new choices.

According to Christian teaching, such a feeling of newness ought to be a daily occurrence. Old errors should be drowned in daily sorrow and repentance, says Luther, and the new man should daily come forth and rise. Each morning begins a new year of some sort. We should begin each day by confessing our sin, cleansing our soul before God and starting with a clean slate.

But a new year—or a new day—offers a chance for some serious self-examination. If we really could start all over again, would we wipe out everything and forget the past, or would we use the base we have built up as a foundation for the future?

In this confused world, we need to take time to reflect about what we are doing with the wonderful knowledge God has given us. We can probably f many evils if we quietly and calm our ways.

Through the Scriptures God ha us the secrets of salvation. T scientific research He has revealed of the secrets of life and nature two go closely together when we them. God's gifts are given to m to use for good or evil. The cho comes ours. But to use them wise with the interests of humanity at we need to pause and think—and p

Cultivating this grace of mec will set us free from many fooli pulses and wild-goose chases. W hear some strange rumor over th or over the back fence, we'll con carefully before we pass it on. some peculiar new doctrine i pounded, we'll think it over before ing into it. When novel politica or social schemes are announced weigh them carefully before ac them.

This will slow us down a litt probably that's just what all of us In our day we have achieved faste of going places, but we have no places to go.

When we test our plans and th by God's will, we'll start findin meaning in every day. In the 365 1953 that lie before us, there v both beauty and ugliness, achiev and despair.

If we find just one beautiful th each day, it will be a year of beau we test each day by God's will ar it according to His plan, it will year of blessing.

—Albert P. Stauderm

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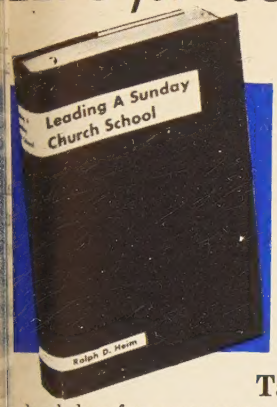

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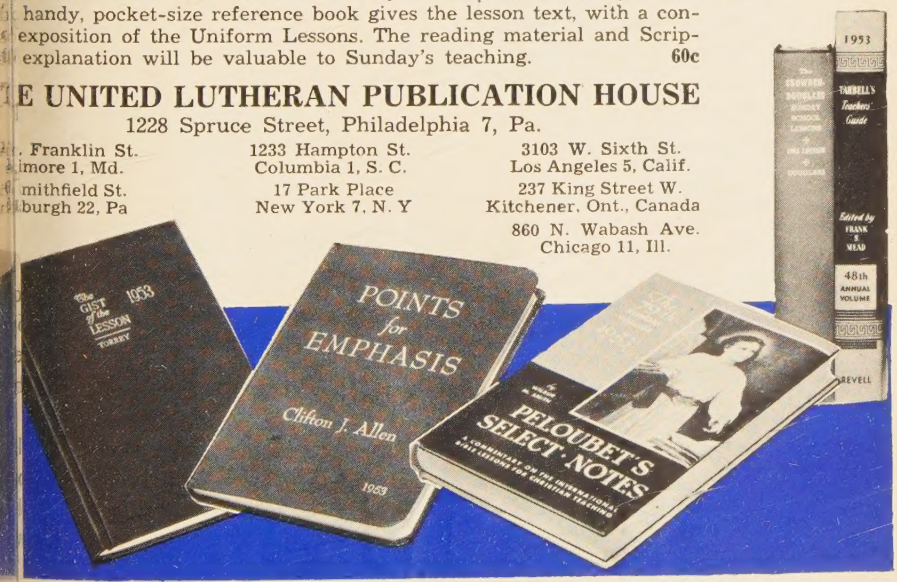

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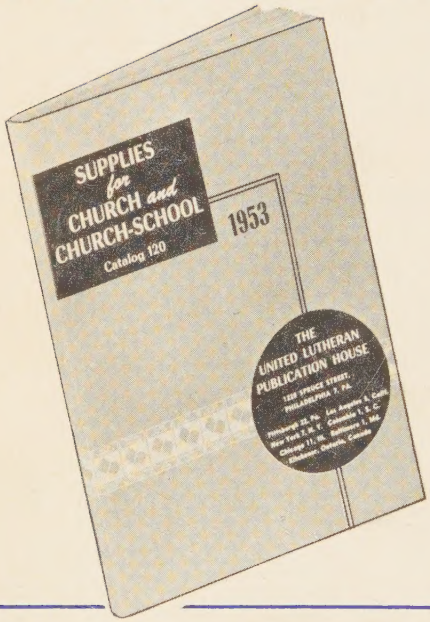

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